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SPECIAL NOTICES

1. The *Annual Meetings* for 1940 will be held at Philadelphia, Pa., the week of January 8-12.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more mailed separately. Faculties and students can use articles for group discussions.
3. The Office is in need of copies of June, 1936. Send same to *Christian Education*, 744 Jackson Place, N.W., Washington, D. C.
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A Message from Dr. Henry C. Link*

I DEEPLY regret my inability to address your meeting. Probably never since the Copernican revolution has the need for Christian education been so dire as it is today. Moreover, our nation-wide studies show that the American people overwhelmingly recognize this need.

At the same time, our studies indicate that a majority of Americans believe that the *effective* influence of religion in this country is declining.

Obviously, if the Church-Related Colleges are only replicas of the state and secular colleges, their contribution to Christian character will remain negligible. If they teach the philosophies of Pragmatism, of Materialism, of Scientific Mechanism, as reasonable alternatives to the philosophy of Idealism, what excuse have they? If the Bible is taught as a course in anthropology, and its commandments as the folklore of an ancient race, what gain is there? If the doctrines of Christianity are dealt with only on the level of intellectual exercises, like original problems in Geometry, what hope is there?

Indeed, in Geometry and the sciences, we have authority, we have axioms, we have the Q.E.D. The sciences have established the axioms of matter in proportion as religious institutions have surrendered the axioms of personality and the soul.

In my recent book, "The Rediscovery of Man," I have tried to restate some of the axioms of Christianity in terms of the modern psychology of personality. May I quote a few paragraphs.

"There is one philosophy, the very heart of which is personality, that is the philosophy represented by Christianity. The essence of

* This message was read at the Annual Meeting of the National Conference of Church-Related Colleges held in Louisville, Kentucky, January 11, 1939. It is printed in *Christian Education* by permission of both the author and The Macmillan Company, publishers of "The Rediscovery of Man."

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Christianity is its insistence on the supreme value of the individual in a scheme of things where love, faith, and moral law transcend all man's intellectual schemes and mechanical concepts.

"In Christianity men are not the puppets of the state; they are the sons of God. They are not cogs in a machine but creatures with souls. They are not helpless victims of an adverse environment but rather beings born in sin—that is, subject to human weakness—bound to suffer for their sins, but possessing the power to be born again to a new life of unlimited growth and freedom.

"No matter how individuals, differing in background and point of view, read the New Testament, they will agree that its common denominator is the potentiality of personality. All men are held equal in the opportunity to develop a richer personality and a higher life, whether Jew or Gentile, Pharisee or publican, rich or poor, whole or crippled. If anything, the possibilities of the underprivileged excel those of the privileged. For the rich, salvation is more difficult than to enter through the eye of a needle; for the arrogant intellectual, it is harder than for the ignorant but repentant sinner. But for all it is possible.

"Thus the Christian concept of personality is the absolute opposite to that of the physical sciences. Whereas the natural sciences have progressively revealed man's limitations, Christianity forever emphasizes his possibilities.

"Even the doctrine of immortality, so frowned on by science, becomes in Christianity a dramatic expression of the supreme value of personality. The soul, not the political or economic system, lives on. The individual, not the state, has ultimate value. Therefore the state exists for the individual, as in democracy, and not the individual for the state, as in fascism and communism. Indeed, the rise of Christianity as a power in western civilization rests squarely on the doctrine that citizenship in the immortal kingdom of God is far more important than life in any temporal kingdom. This very concept has made democracy as we know it possible, because Christianity has insisted on a minimum of regimentation by any temporal government so that the individual could assume a maximum personal responsibility in a permanent kingdom of spiritual values.

"The tragedy of the Christian Church is that she has tried to make a compromise with science instead of consistently denying

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the power of science to touch the soul of man. The Church, or at least a large part of the Church, has surrendered many of the eternal truths of personality, to the interpretations of science and the social studies.

"Thus science has been permitted to shift the emphasis from the doctrine of immortality, which looks forward, to the doctrine of heredity, which looks backward.

"Instead of the conviction of sin and personal responsibility, we now have the reputable, if pseudo-scientific definition of the unconscious mind, which permits a person to commit sins without being considered responsible.

"In place of the religious belief that man is born in sin, but can be born again to a better life and better habits, we now have the doctrine that he must get rid of his inhibitions.

"The natural selfishness of man has been rationalized and even idealized through the social philosophy of self-expression and living one's own life.

"The religious belief that man must suffer for his short-comings either in a hell hereafter or a hell on earth has been condemned as being a negative gospel of fear. Now people are described as suffering from phobias and all manner of pseudo-scientific compulsions which have no place in the Church catechism, but which are filling the mental hospitals at an appalling rate.

"The true physician of the soul and many of the current emotional disorders should be the ministry, yet large portions of the Church have delegated this basic duty to the machinists of the soul.

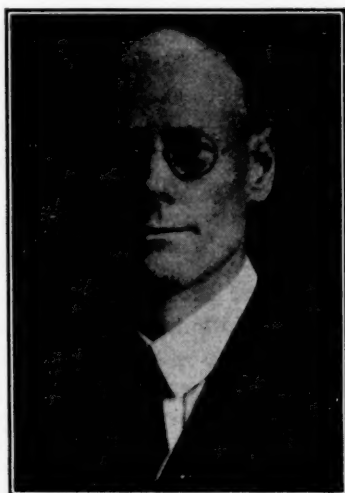
"The need for a program of mental hygiene in all fields of education is now widely recognized. Mental hygiene refers primarily to the problems of personality here described. Yet mental hygiene in the United States is developing as primarily a medical program with the many fallacies which this approach represents. Mental hygiene should logically be the basic educational program of the Church, and even its secular contents should be inspired by religious truths."

You see that I visualize a great program and great possibilities in the field of religious education, both elementary and higher. May I extend my sincere wishes for your success in facing the problem that confronts us all.

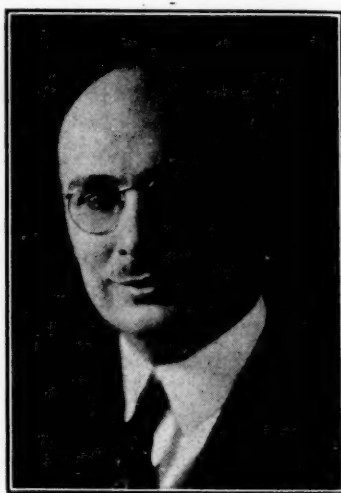
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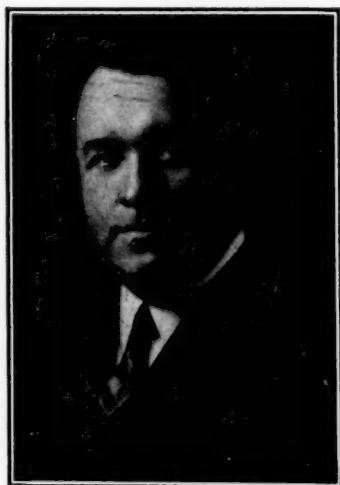


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The Spiritual Resources of Christian Higher Education*

By ROBERT E. SPEER

I UNDERTAKE to speak on the theme "The Spiritual Resources of Christian Higher Education" with the deepest deference and respect for you who have lived with this task of distinctively Christian education and served it with a sacrifice and devotion for which the Christian Church is grateful. One rejoices to have opportunity in the name of the Church to recognize the courage and steadfastness with which this company and the men and women who preceded it have held fast to the ideals and convictions represented in this Conference and cheerfully paid the heavy price of their loyalty. We speak of the principle of Higher Education directly related to and fostered by the Church as though this were the accepted duty and the acknowledged conviction of the Church. It ought to be so, but too often and too much the principle has entered only through the faith and energy of such individuals as are here tonight. As Dr. Gage said at the Conference of Church Workers in Chicago, in January, 1931, quoting Dr. McCosh's assertion that it was not "the office of the Church to set up a college": "The various denominations have established few schools and colleges. These have arisen as the ventures of home missionaries who joined with local promoters who represented varying motives and degrees of interest in education. Institutions once established have later been recognized by churches but have seldom become church property. . . . Protestantism in the valleys of the Mississippi and Missouri owes its colleges to individual missionaries actuated by the original Christian impulse: 'Go ye therefore and teach all nations.'"

And in the East and South also our Christian colleges, and many that were once Christian but now have become, if not non-Christian, at least wholly un-ecclesiastical if not secular, have had

* Delivered at the mass meeting held in Louisville, Ky., Jan. 11, 1939, under the auspices of the Council of Church Boards of Education and the National Conference of Church-Related Colleges.

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similar origin. And when our colleges have been distinctively Christian it has been not so much because of Church-relationship as by reason of the faith and devotion of individual Christian teachers. It is to them that one would pay tribute here.

I would say a word also in recognition of the increasing difficulty of the task of the Christian colleges. First, as to its importance. I believe all of us would say of our institutions what a devout Quaker wrote of the institutions of the Friends a generation ago, Allen Jay, in *The American Friend* of July 16th, 1908: "After having been actively connected for the last forty years with the educational work in four of the American yearly meetings, and, in addition to that, having visited nearly all the Friends colleges, boarding schools and academies in the world, I am prepared to say that I believe that the minds and hearts of the young are better prepared while pursuing their education to receive and embrace the truths of the Gospel than at any other period of life. If you select 200 students from any of our colleges and compare them with a like number of young persons selected from any of our communities in any of our large meetings, you will find the religious experience and spiritual life lower among those taken outside the college life. We hear much said by some of the danger of education, but they forget the dangers found in ignorance. Fox understood this when he left some of his worldly possessions to establish a school where the youth should be taught everything 'useful in creation.' " He knew and we know that whether *we* are succeeding or not, the work we are attempting must be done.

And this task of maintaining our Church-related colleges becomes increasingly difficult. We have come a long way from the day when men like Edward Thring could dispute the right of the state to conduct tax-supported education. Our danger is that tax-supported education will destroy all else. The same people who alone could support Christian colleges are even more heavily taxed for state schools. And the situation grows ever more difficult. "Within the next two decades," said Dr. Hollis last month at the nineteenth annual meeting of the Association of University and College Business Officers of the Eastern States, "it is probable that the history of higher education will record a change from philanthropic to tax support that will parallel the develop-

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ment of American Secondary Education during the last fifty years."

In this spirit of deep respect for the ideals and personalities met in the field of Christian Higher Education and of deep sympathy with the importance and difficulties of the task, I am to try to speak of convictions which are common to us all with regard to our spiritual resources in this distinctive undertaking. There is a phrase in the prologue to the Gospel according to Luke which the King James Version translates, "those things which are most surely believed among us" which the margin of the American Revision translates, "those matters which have been fully established." It is of these in the matter of the Spiritual Resources of Christian Higher Education that I would speak.

SPIRITUAL HEREDITY AND TRADITION

1. The first is our spiritual heredity. "The American College in its origin," as the *New York Evening Post* remarked long ago, with special reference to Yale (Nov. 14, 1885), "was essentially a church institution. When the people of the Connecticut colony began to talk about an institution of learning, it was expressly proposed that they should found 'a school of the Church' by contributions from the several Congregational Churches. The sole object, indeed, was to provide a learned ministry that every church might have a scholar as its minister. Even when years later, the scope of the institution was somewhat broadened, its object was still declared to be 'the upholding and propagating of the Christian Protestant religion by a succession of learned and orthodox men.'" The late Professor Hunt of Princeton gathered the data to show that "up to the opening of the nineteenth century college training was not merely a secular but a religious course. The Bible was taught along with other branches of study and college faculties were distinctively Christian men. But a moral transition took place when French infidelity entered American soil which together with other causes, continued to distract the attention of the student mind from religion to secular concerns of life." (*Princetonian*, Dec. 17, 1886.) Our Christian higher education has the most authentic and reputable heredity in American education. And indeed all our higher education stems from

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it, including not indirectly only but in some cases most directly some of our state institutions.

This heredity runs far back of and beyond our own country. The oldest university in the Western Hemisphere, St. Mark's, in Lima, Peru, and the great universities of Europe were the children of the Church and in Asia and Africa today all higher and lower modern education alike is still in the hands of the Church or can be traced to its origin in Christian missionary influence.

This inheritance is a glory and an obligation. It is also a spiritual resource. Our Christian Higher Education is no innovation. It has the deepest historic rootage. It is the maintenance of an essential and organic loyalty. Any other type of education has to justify and defend itself. Our type is basic and original.

2. Our second resource is our maintained spiritual tradition. It is true that the close relationship between our earliest and oldest colleges and the Church and religion has been dissolved, but qualifications must be added. *First*, the necessities of the Church and of education have since called into existence over five hundred colleges with distinct church relationship. *Secondly*, institutions which were the outgrowth of the Church and assuredly established in the interest of religion have not wholly lost their original character and seem bent on more fully recovering it. Half a century ago there was a famous debate between President Eliot, of Harvard, and President McCosh, of Princeton, before the Nineteenth Century Club of New York City, upon "The Place Religion Should Have in a College." As a matter of fact, however, the issue was not as to whether religion should be excluded or not, Eliot maintaining that it should and McCosh that it should not. The real issue which was not actually discussed was as to the meaning and method of religious influence and instruction. Eliot was a profoundly religious man, as every one knows who knew him or has read Henry James' life of him. "A university," he wrote to Edward Towne, "stands for intellectual and spiritual forces against materialism and luxury." "If you say there is no God," he wrote to an inquiring woman, "I can only ask how a speck of a mortal, living for a moment on an atom of an earth in plain sight of an infinite Universe full of beauty, wonder, and design, can confidently hold so improbable a view." "The all important

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thing," he wrote to Bishop Doane, "is that men should worship God and not live without lifting their eyes to the hills." Some of these old institutions have sought and are seeking even more anxiously today for a method of making Higher Education more distinctly Christian. Yale and Princeton are distinctly making this effort. In his report for 1937-1938, President Seymour of Yale says, "Yale is historically a Christian institution. As I stated in my inaugural address, I believe that we fail in our educational mission if we permit the importance of spiritual factors to be overshadowed by intellectual paganism. It is not easy in this age to discover and to prosecute the processes by which religion shall assume its proper rôle in the life of the University. But it is necessary that we lose no chance of bringing to the student, whether in formal worship, in social relations, or in the class room, a consciousness of religious realities." The *third* qualification is found in the significant failure of purely secular education to be education at all. The University of Virginia was the first to be established as secular and it was the first institution to discover the impossibility of such a course. "It was the original plan that the University should be in no way connected with religion and upon this principle it proceeded for a few years." Jefferson soon saw the effects and "procured an enactment declaring that 'if any religious denomination should establish its theological seminary in proximity to the University, its pupils should be admitted to the advantages and schools of the latter upon the same terms as its own students.' Later on even this was deemed insufficient and the welfare of the University demanded the regular services of a Christian pastorate which was obtained." In a measure, greater or less, sometimes sadly less, almost all our secular institutions have had to recognize the inadequacy of education without religion. Let the statement of President Butler of Columbia University suffice: "The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, or art, or morals, and of religion has been shown but a part of that great environment which is his inheritance as a human being." This is not the place to discuss this problem, more real and grave today than ever, but the reality and gravity of the problem testify to the validity and the value of the spiritual tradition of the Church-related colleges.

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IDEAL OF EDUCATION AND THE TEACHER

3. Our third resource which gives value and validity to this tradition is our ideal of education and of the teacher.

First as to our ideal of education. Education which is divorced from religion, which is not based upon and penetrated by religion seems to us anomalous and perilous. It is anomalous because the very basic questions of the human mind are the religious questions, What am I? What can I know? What am I to do? Whither am I going? Education which does not face these questions simply is not education and no answer can be given to them that ignores religious issues. The attempt to do so is perilous, because it can not yield the truth, especially the truth which controls life and gives it right ideals and direction, the necessary restraints and the required power. The God whom man must have and the only God with a character is the Christian God.

Our foreign missionary colleges and our Church-related colleges at home embody this ideal. It is authoritatively stated in the reports of the two educational commissions sent to study missionary Higher Education in China, in 1921, and in India in 1930. The China Commission was headed by Dr. Burton, later President of the University of Chicago, and the India Commission by Dr. Lindsay, Principal of Balliol College, Oxford. Dr. Burton's report declared: "The fundamental purpose of Christian education is the development of Christian character. To the degree in which character is the result of our work, Christian education succeeds; in proportion as the schools fall short of its attainment, the distinctive contribution is lost. . . . True character is greater than mere moral knowledge or right conduct. It rests on the conscious following of right ideals, ideals often new in their particular application. The Christian school that consciously tries to build character must therefore include four objectives in its educational scheme: the giving of knowledge of right and wrong; the habituating of right conduct; the relating of ideas to conduct, and conduct to ideas; and the education of conscience or, in other words, accustoming a pupil to seek wider application of particular moral ideas, and following them out in

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conduct. Christian schools in China now provide all these elements."

Dr. Lindsay's report said, "The Christian Colleges have never wavered in their determination to set forth Christ to their students. They have never had any doubt as to the central importance of their religious teaching and religious influence. They have taken very different lines, as we have seen, on the question of how far religious teaching should be compulsory, or in accepting or adopting a conscience clause; but these differences have all been differences of opinion as to how Christ can be most effectively presented to their students, never differences of opinion as to the vital importance of such presentation."

Our ideal was stated clearly by the Headmaster of Harrow School, Cyril Norwood, in "The English Tradition of Education" a decade ago: "The first and the most important element in the ideal of a great school, that which is the foundation for all the rest, is religion. It has always been so in the highest education of our country; and the greatest problem of the future is how to bring it about that a definite religion moved by a single spirit, whatever the varieties of interpretation it can legitimately permit within itself, shall inspire the education of the nation that is to be."

And we mean by religion the Christian religion which indeed is not strictly religion at all, although recognizing the inadequate conception involved, we reservedly speak of it so. What we believe in and count a spiritual resource is our definitely Christian ideal of education; that is, education which not blindly but reasonably and intelligently believes in the Christian revelation, holds and teaches the Christian view of life of man and the world as against all secular, merely humanistic and political ideologies, frankly believes in and is preoccupied, as Professor Bowman, one of our ablest modern philosophers, holds one ought to be, with God, and with the construction of life and the universe in terms of this personal living God who manifested Himself in Jesus Christ. It is this view alone, we believe, which can enable man to master and use his environment and its forces, instead of being mastered and abused by them as he is today, and which can secure and preserve his liberty, the liberty of the individual mind

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and spirit which the collectivist tyrannies of today are abridging and threatening to destroy.

Our ideal of Christian Higher Education carries with it as a necessary correlative our ideal of the teacher. And the true Christian teacher is one of our richest and most potent spiritual resources, such teachers as many who are here tonight and many whose names we revere who have been the glory of education in America, men who in their measure have fulfilled the ideal of Shrine's "Pastor Agnorum," one of the noblest books on education ever written, of Edward Thring in his unsurpassed little book on "The Theory and Practice of Teaching," who have been our analogues of James Martineau's master, Lunt Carpenter: "Religion dwelt with him and softened into a Christian the stoic he might otherwise have been. . . . Detail and minutiae he required; but he saw through them, and made others see the principle that enabled them. The order of his school room was heaven's order brought down to earthly relations." "The greatest forces in history," said Principal Fairbairn, "have been personalities and the greatest personalities have been Christian men." It has been the glory of our Christian Higher Education that it has commanded the service of such personalities and its only hope is that it can continue them. Quantitatively our tax supported schools can obliterate us but not qualitatively. Our great spiritual and educational resource is the type of teacher which Christian devotion alone can supply. Probably we shall be able to continue to command this resource only on a basis of missionary sacrifice. The work of Christian Higher Education will have to make the same kind of appeal and secure the same kind of response as in the foreign missionary enterprise. That it has done so and will continue to do so is one of our great spiritual assets.

AGENCIES

4. I mention fourth among our spiritual resources the agencies which are natural and indispensable. Norwood names five in dealing with the English tradition: "There are at least five ways," he says, "by which the value and meaning of religion can be impressed upon boys, and all of them are in habitual use.

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They are the services of the School Chapel, attendance at Holy Communion, together with the teaching and belief connected with it, Confirmation and the preparation for it, Scripture teaching and the use of the Bible, and finally, Voluntary Services and Societies." Then to these he adds a sixth: "There is also that which is more effective than any of these, namely, personal example."

This is the statement of a Church of England schoolmaster, and it includes all that we would consider essential. First there is definite religious teaching which we are free to give with none of the qualms, many of them groundless, felt by some teachers in state schools—religious teaching including the Bible. If such teaching is ineffective or if it frustrates its own purpose it is the fault of the teacher. It can be and it ought to be open, faithful, attractive, and efficacious. Our right and duty to give it and its supreme importance and relevance and interest are unquestionable assets of Christian Higher Education. Here is the Book which holds an absolutely unique place in human history and human life both as religion and as literature, which contains everything we know of the greatest Character who ever lived and whose meaning for the world today is tragically valid, the most remarkable book ever written—to leave the Bible out or to teach it unworthily is to miss one of the greatest resources available for true education.

The chapel service has dropped out of the effective instrumentalities in many of the older colleges and universities. For years it was as much a required or expected part of the life and influence of the college as any other. Then it was offensively differentiated by being called "compulsory" though it was compulsory in a less degree than many other aspects of college life. Then it was urged that the adoption of optional attendance would increase its influence. When in 1915 the Trustees of Princeton University discontinued required attendance at chapel, the committee of the Board said in its report, "The Committee feels that it will be a distinct advantage to the religious life of the institution to place at this time the full responsibility of a voluntary service upon the undergraduates and the members of the faculty, who have given their assurance that they will respond to the

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appeal which has been made to place the voluntary services upon some such basis as the honor system." With the result that daily chapel attendance dropped from the whole student body to a little company of one or two score. In most of our Church-related colleges, daily expected chapel attendance has been maintained and ought to be maintained. It can only be maintained, however, as a wholesome and effective spiritual resource if the faculty sets the example of attendance and the service is made what it ought to be in intellectual character and in religious reverence. I have seen a week-day exercise in a Church-related College where students kept their hats on during the service and where neither religion nor good manners nor good taste was promoted by the exercise. What ought to be a spiritual resource must not be turned into a liability and a detriment. The Sunday chapel service affords at once a harder test and a greater opportunity. In many colleges it has been the greatest single spiritual force in the life of the institution. The problem of college preaching and the chapel sermon is undoubtedly a hard problem and there is no mechanical or methodological solution of it but the experience of thousands of students who bear on mind and character the enduring impress of sermons heard in college chapels is irrefutable evidence of this spiritual resource possessed without limitation (save by the growing week-end disintegration) or constraint by our avowedly Christian schools.

Of all these agencies, however, none is more central or continuous than the personal influence of the Christian teacher. He as truly as the ordained minister is a shepherd of the sheep. As a teacher speaking to his fellow teachers J. H. Skrine wrote of this: "There is a pastorate of the soul for which no other consecration is needed than that which has sealed a man a Christian, no letters of orders other than those which 'write him as one who loves his fellow men.' There is a 'take thou authority' spoken, we think, over unpriested heads; there is a doctrine and a discipline to administer, a banishing of errors; there are public and private monitions and exhortations, there is a call to become wholesome examples and patterns to the flock, for which an unction awaits whoever have the mind to seek it. And these are not few. Many are those I have known in the schools who have the shepherd

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gifts; many more who would have discovered those gifts to be theirs, if someone could have found the illuminating word which reveals the man to himself. Yes, the thought sometimes has crossed me that the long forgotten Priesthood of the Laity, which some among us are recalling to our minds today, is to be shown to the world again by those true spirits in our schools who have an unction to this pastorate, and do not know it, but call it by some less revered name. That impulse which has drawn them, from the head of other avenues of labour and distinction, onto the gate of a school, whispering to them a nameless sweetness in the life which fashions other lives—let them trust it more. It is such a commission to human service as a man may hope for; it is a consecration potent enough to carry the adventure through. Dear lay brothers of our pastoral order, trust this Institution of a Shepherd, and do not doubt that it carries with it the gift."

Would that we could get and keep such an atmosphere in all our Christian colleges. What an immeasurable spiritual resource it would be! One of our great schoolmasters once remarked when I spoke of the change in the headmastership of one of our greatest secondary schools, "Yes, the temple of truth has been re-opened." It was a hard judgment on the men who had passed, but it was tribute to what a school ought to be—a temple of truth and purity and beauty and strength.

And now that I have spoken of our secondary schools, is there not a lesson to be learned from them? The number of these secondary schools is significant and is growing: 1,648 Roman Catholic, 518 Protestant, and 594 "non-sectarian." Tax-supported high schools have indeed displaced the old local academies but great private secondary schools, like Andover and Exeter, have multiplied. They have created themselves or a great demand has created them. Most of them have grown out of great personalities who were powerful Christian men. And these schools as a class have been boldly and avowedly Christian schools, with no apology or compromise in Christian worship or teaching. For the most part, they have not been related to the Church but they have held our ideal of Christian education, they have been staffed by men who believed in the Skrine ideals and they have sought to build Christian character and Christian principle in boys. Their policy and ideal have been a tribute to and a confirmation of ours.

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OUR CHRISTIAN FAITH

5. I have spoken of four of our spiritual resources—our heredity, our tradition, our ideal, and our agencies. Our fifth spiritual resource and the heart of the whole matter is our positive and definite Christian faith. The Headmaster of Harrow recognizes that there are in the English schools "an increasing number of men who do not believe in the Divinity of Christ, and who hold a second and eternal life for the individual to be an open question." "These men," he says, "though they would write themselves down for the sake of old association as members of the Church of England, are not Christian. They may be, and often are, men of fine character, who act fully up to the teaching of the fifteenth Psalm, even if they fall short of the ethics of the Sermon on the Mount. But I believe that these men are living on unearned capital, a capital earned by the Christian religion, and those who have lived their lives in that faith, in the past, and that as the faith in Christ and the future life ceases to exert its influence, their moral beliefs will grow attenuated and shrivel. I believe Blake to have been profoundly right when he said quite bluntly and simply, 'Men must have a religion.'

"Now the reason why I am spending so much time, in a short book, on the subject of religion is that it lies at the base of all education. It cannot be taught in the abstract. It is not a subject of the school curriculum, like the other subjects, to be put in, or left out, at convenient seasons. It underlies the whole life, and is the inspiration of the whole life's effort. Therefore we ought to make up our minds what is the definite Christianity which we wish to be at the basis of our national Christianity." And note it is definite Christianity of which we are speaking, not "religion." I have a great deal of agreement with John Dewey's contention in his Terry Lecture at Yale with regard to the meaninglessness of the concept of "religion." What we are dealing with is not the indefiniteness of religion; it is that definite and positive body of conviction and experience which is historic Christianity.

In our Church-related American colleges it is estimated that 90%, and perhaps 95% of the members of the Protestant faculties are church members, with a higher percentage in the Roman Catholic institutions, and that in the Protestant Schools 93.4% and in the

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Roman Catholic 98% of the students are Church members. Making what qualifications one may, accordingly, it is clear that our Church-related schools rest on a solid body of Christian faith. They believe this faith to be intellectually tenable. They are not ashamed of it. They are assured that it is true, that it is the truth. We need to be bolder, more resourceful, more unflinching in teaching it. Men are groping after a solution of the world's bewilderment. We know the way. What greater spiritual resource could there be than this knowledge?

OUR OBJECTIVES

6. There is inspiration and moral and spiritual resource in our duty to supply what we believe only true and thorough Christian education can provide. (1) For one thing, qualified and effective Christian leadership. Of the 37 bishops of the Methodist Episcopal Church, for example, 34 are graduates of Church-related Colleges; of the Protestant Episcopal bishops, however, only 52 out of 149; but of the company of Roman Catholic bishops and archbishops practically all. In Princeton Theological Seminary today 148 out of 221, or 67%, students are from Church-related colleges; in Drew Theological Seminary, 68½%; in the Southern Baptist Theological Seminary 82.6%. These figures are illustrative.

(2) For another thing, the ideal and fulfillment of a super-national world community. A world fellowship of commerce, or diplomacy, or science or scholarship has been proved unsubstantial. The only valid and efficient world community is the Christian brotherhood nourished by the ideals and ministries held in trust by Christian faith and understanding. And it is this ideal of the Christian Church which is one of the richest possessions, in a sense the exclusive possession, of the Church-related College,—the ideal of the Church as a super-natural institution, supra-class, super-racial, supra-national. As Professor Farmer says in his new book "The Healing Cross," "The Church for all its weakness stands right at the center of human affairs in all their chaos and perplexity today. It is the only society which cuts across the false absolute of nationality and bears witness to the God whose will stands above all nations." It is the business and the glorious privilege of the Christian college to discern and to embody and to

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declare this ideal. The one possible bond and basis of a united and rationally ordered human society is the Holy Catholic Church, using the words in the sense of the Apostles' Creed. Every other proposed basis of a peaceful world order has broken down; diplomacy, international organizations, "nine-power treaties," leagues and covenants, ententes, alliances, "axes," all world associations of whatever sort. Even greed has failed. Indeed greed has worse than failed. Men sell to their nation's enemies the very instruments for their enmity. No words seem more pitiable today than Mr. Kipling's "Peace of Dives."

"The word came down to Dives in torment where he lay,
'Our world is full of wickedness, My children maim
and slay;
And the Saint and Seer and Prophet
Can make no better of it
Than to sanctify and prophesy and pray."

So Dives rose up and bound the world together in irrefragable peace.

"With gold and fear and hate
I have harnessed state to state.
And with hate and fear and gold their hates are tied. . . ."
"And behold all earth is laid
In the peace which I have made."

Ten years after Kipling wrote, Dives' peace was burned ashes and Dives had no need to go back to hell.

Our Christian colleges exist to help to establish a true and only basis of human unity.

(3) For a third thing, the answers to men's dissatisfaction with what the secular view of life affords. Here are two illustrations of this dissatisfaction: One is from a letter from a graduate of the Massachusetts Institute of Technology:

"I have just returned from the fortieth reunion of my class. There were twenty-three of the old boys there, all married but one, and many of them grandfathers. Several of our classmates are now members of the Massachusetts Institute of Technology faculty, and two are members of the Corporation, so we had many interesting talks and got first hand information of what was being done. I told them that I had never had much concern as to what progress
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had been made or was to be made by Massachusetts Institute of Technology, but in the last few years I had been thinking very seriously of what it and other educational institutions were doing for their students in building into them Christian character, and that, in my opinion, an engineer or scientist turned loose on the world without a reverence for God was a menace, and anything but a constructive force. I was very much gratified at the way this was received, and in discussing this matter it appeared to be the general opinion that in the separation of the State and Church, we in this country for many years had leaned backwards concerning all matters of the Church resulting in all religion getting away from the thought of those in charge of many of the educational institutions. My impression was that each man present agreed with this, and several said that something should be done to correct it."

The other illustration is an incident related by a friend who was coming from Boston to New York on one of the afternoon express trains. In the smoking compartment he listened to an animated discussion by the group which the journey had thrown together of the contemporary situation. Finally one of the speakers, and the ablest, struck his fist into the palm of his hand and exclaimed: "Well, gentlemen" he said, "I'll tell you what's the matter. We've lost our way and we'll never find it until we hunt for it where my old father used to find it, on our knees before God."

Until we learn this we shall continue to pay a prohibitory price for our exclusion of religion from education. It is one of our spiritual resources that we renounce this exclusion. This is the contribution which the nation needs and which the Christian College offers. As a secular paper, the *St. Louis Globe Democrat* once asserted, "More real moral power issues from some small colleges whose atmosphere is pervaded with the spirit of Christianity and where Christ is held up as the one to emulate, than from the great university where mere knowledge is the object sought and where both the restraints and the molding influence of the Christ spirit are absent."

OUR DIFFICULTIES

7. Lastly, our difficulties are a spiritual resource. They call us to a real reliance on the invisible forces in which we believe

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and from which we may draw all the strength we require. Twice in his great book, "The Influence of Sea Power on History," Admiral Mahan speaks of "the glorious disadvantage of numbers" once in connection with De Ruyter's fight at the Texel in 1673 and again in connection with Commodore l'Etendure's engagement with Hawke in 1747. In our Christian College we have the disadvantage in the matter of numbers, wealth and political prestige, but we have the superiority of spiritual ideal and of spiritual resource. We have the difficulty, also, of holding our own youth. Father J. Elliott Ross said at the Conference of Church Workers in 1931 that "only about 50% of the Catholics in college are in Catholic colleges." The proportion of Roman Catholic students in Yale is 10% and in the University of Ohio is 10.2%. The report of Lutheran higher education for 1936-1938 states that more Lutheran students went to tax-supported institutions in the two states of Minnesota and Wisconsin alone than to all the twenty-six colleges of the United Lutheran Church and the American Lutheran Conference. The proportion of Protestant students in other than Church-related Protestant colleges is far above 50%. We do not deprecate our children going to other institutions, and we must do what we can for them in state institutions to provide for them as fully as we may be able to do the equivalent of what the distinctively Christian College offers or ought to offer in religion.

And perhaps this is our real problem. Are our ideals what they ought to be? Do we really possess these spiritual resources? Or are we adequately using them? As we face these questions I can only declare my own deep conviction in the words of my older son in his baccalaureate sermon to the boys in his own school only a few weeks before his death:

"Religion either has everything or nothing to do with the business of education and of life. There is no room for compromise here. It is something with which you have no business to deal conventionally; it is not something of which you can take a little and leave the rest; it is not a business of church membership and chapel attendance and then six days of forgetfulness. We either ought to throw it all out or throw our whole selves into it. If there be a God at all, then the existence of that God is the most

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important fact about the world in which we live. As you well know, this school is founded and maintained on a belief in the present power of God.

"God created this world in which we live, and the laws of science which we study show us the process which he organized for the physical world about us. God made us, the men and women in this world and the working out of his purposes for us can be seen in the history which men have written during the past five thousand years. He gave fixed laws to nature, but he gave free choice to us. The advances and reactions of human history are the mass witness to the wisdom and folly of humanity. He has shown us in Jesus Christ His will for men, and as free actors on His stage, we can follow that will to perfect freedom or we can follow our own foolish ways to suicide for ourselves and death to the society to which we belong. Above all, He offers us through Jesus Christ, if we will seek to understand and to take it, the power of His spirit, the renewing and the deepening of our lives and all of life. That may be folly, but I believe that it is fundamental, and that no education is more than half an education that does not seek to introduce its students as best it can to those deeper facts of the world. For an education consists in coming to know the world in which we live, and infinitely more important than football or French are these fundamental beliefs of Christianity about the nature of God and our part in His world."

This is the best conviction of the generation that is now arriving. It is the deep conviction of my generation which is preparing to depart. I pray that it may be the clear and sure conviction of your generation which stands between.

Religious Resources and Obligations of the Church-Related College

A SYMPOSIUM

THERE is a growing interest in the maintenance and development of the church-related college. Its distinctive service has been brought into bold relief by the sudden awareness, on the part of some, of the fact that the perpetuity of democracy and of the best in civilization rests upon the spiritual values taught in Christian education.

In light of the world situation, to some it appears providential that the National Conference of Church-related Colleges was formed. One of its aims is: "To give emphasis to the fundamental place of religion in education (especially, at the college level), in the formulation of a Christian philosophy of life, in the development of Christian character in the individual, and in the establishment of a Christian social order."

At the annual meeting of the National Conference held in Louisville, Ky., on January 11, 1939, the importance of the church-related college was quite evident. One session dealt with its resources and obligations, presented in the form of a symposium by seven speakers. The interest in these papers and the requests for copies have encouraged the officials of the Conference to have them printed for extensive distribution. This is done with the hope that the colleges may be more effective in fulfilling their obligations in the various phases of American life and that the American people may rally to the moral and financial support of these colleges.

I. Business and Public Affairs

By ARCHIE M. PALMER

President, University of Chattanooga

ONE of the most significant terms in use in education today is Orientation. We offer specific orientation courses in which our freshmen are assisted in getting their bearings in the new and strange world the college opens up to them. Such courses are valuable in that through them the student learns what college is about, what direction his efforts should take, what values his new activities may hold for him. By analogy the total college experience may be considered as an orientation period, during which the student gets his bearings for the larger world beyond college, for the whole of life. We who are concerned with Christian education, whether in a church-related college or in an institution not specifically related to a church but definitely Christian in character, share the conviction that it is not enough to impart knowledge: we must in addition so direct knowledge as to give to our students a sense of personal responsibility, an awareness of moral obligation, a definite desire to make some contribution toward the improvement of the conditions of life, for the betterment of mankind.

I have been asked to participate in this symposium on the spiritual resources and obligations of the church-related college and to direct my remarks toward that aspect of the question which relates to business and public affairs. The rich heritage of the Christian college, its varied curriculum, its scholarly faculty, its receptive students, the spiritual atmosphere of the college—all these are resources of utmost value. The possession of them implies an obligation toward the age, the social order, the life of our times. I shall confine myself to the obligations of the Christian college toward business and public affairs. This is a large field and a fruitful one, for here are to be encountered some of the vital problems that lie at the heart of our thinking today.

If the Christian college is to fulfill its mission, it should so train its graduates that they carry into the world of business the high moral and ethical ideals developed while in college. It should

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turn out young men and young women who possess a general acquaintance with the great body of human knowledge, with our historical background and social tradition, with what man has accomplished in the various fields of human endeavor, and how those fields are inter-related. The college should assist them in understanding the principles that underlie our economic life and aid them in acquiring a broad, tolerant sense of social responsibility, open-mindedness, and freedom from prejudice. It should inculcate in them an insistent desire for continued mental and professional growth.

Those who have studied in the Christian college should be capable of contributing to the advancement of economic enterprise, the amelioration of unsatisfactory conditions, the correction of social and economic injustice, the enrichment of community life. They should possess the power and the desire to analyze situations and formulate ways of meeting them, and the ability to discriminate between what is fine and genuine and what is mediocre and shoddy. Above all they should possess trained minds, cultivated tastes, and high ideals; ever ready to place the general and ultimate good above immediate personal profit.

In the complex world in which we live, business is inextricably interwoven with public affairs. Thoughtful men and women are becoming increasingly aware that the problems of agriculture, of industry, of commerce, of finance are of national and international concern, and that political problems are invariably based to a greater or less degree upon economic conditions, and can not be considered apart from them.

One of the primary functions of our Christian college today should be to train young men and women to take their proper place in public affairs. Educators know, statesmen know, all thinking people know that democratic government can not exist apart from education, that an intelligent electorate is the one solid foundation upon which self-government can be built. Yet, our colleges have not always acted upon this knowledge, or have not done so to the full extent of their resources.

The first requisite of the good citizen, as of the man of business, is an informed mind and the capacity to think. In addition to a general acquaintance with the great body of human thought and

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accomplishment, he needs as much specific knowledge as possible of history, government, sociology, political science and international affairs. The curriculum should include strong courses in these fields, and the college should sponsor lectures, forums, student debates, international relations clubs, and similar informative and liberalizing influences.

The atmosphere of the college should encourage tolerance in thought and in deed, freedom from bigotry and prejudice, respect for members of other religious and racial groups. Surely it is impossible for us to look abroad today without breathing a prayer of thankfulness that our country still possesses its heritage of freedom, and without resolving to do all in our power to maintain and preserve this heritage. In the totalitarian countries men dare not speak their minds, or choose their friends, or worship their God except as the State dictates. Without democracy all the concepts of freedom and justice that we as a people hold in highest esteem would be jeopardized and in the end sacrificed.

There is a growing conviction abroad today that democracy is on trial, that the steady rise in power of dictatorships constitutes a definite challenge to those governments based upon democratic principles. It is becoming more evident each day that democracy has too long considered its excellence as self-evident and its integrity as impregnable, that it has too long exercised forbearance and tolerance toward those governments hostile not merely to the democratic governments as such but hostile to the very principles of freedom and justice upon which democracy is based.

In that brief and arresting book by Thomas Mann, entitled "The Coming Victory of Democracy," with its shattering indictment of fascism and its inspiring expression of faith in democracy, the author makes clear the role education must play if democracy is to achieve its ultimate victory.

"In a democracy which does not respect the intellectual life and is not guided by it, demagoguery has free play, and the level of national life is depressed to that of the ignorant and uncultivated. But this cannot happen if the principle of education is allowed to dominate and the tendencies prevail to raise the lower classes to an appreciation of culture and to accept the leadership of the better elements."

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And elsewhere he makes this statement:

"Democracy wishes to elevate mankind, to teach it to think, to set it free. It seeks to remove from culture the stamp of privilege and disseminate it among the people—in a word, it aims at education. Education is an optimistic and humane concept; and respect for humanity is inseparable from it."

Democracy must defend itself—not, it is to be devoutly hoped, through brute force, but through the sheer power of intelligence, courage, and moral conviction. "War," Thomas Mann declares, "is nothing but a cowardly escape from the problems of peace." Education alone can accomplish this end; education of the few for constructive thought and for leadership; education of the many for responsible selection of leaders and loyal support of those leaders.

President Roosevelt, in his address to Congress last week on the state of the nation, made clear the gravity of the present situation.

"There comes a time in the affairs of men when they must prepare to defend not their homes alone, but the tenets of faith and humanity on which their churches, their governments and their very civilization are founded. The defense of religion, of Democracy and of good faith among other nations is all the same fight. To save one we must now make up our minds to save all."

Our Christian colleges possess the spiritual resources for this great task. If their instruction and their influence are given direction, are oriented toward the solution of these tremendous problems of our day, they will furnish to business and public affairs young men and women of courage and good will. If the Christian colleges accept this challenge and discharge this obligation, then, the preservation of our democracy will be assured.

II. Culture and Education

By JOHN EVANS

The Religious Editor, The Chicago Tribune

I SUPPOSE that culture, for us at least, is that residing quality of a person against whom we need no defense. One need not carry a gun to protect himself from a cultured person. The cultured person is the only person whose life is such as not to require society or another individual to build a police force, armaments or to carry personal weapons.

We must defend ourselves—or be prepared to do so—from every other kind of a person, be he educated or possibly even religious. It is scarcely decent of me to refer to the educated or to the religious because I have failed in attempts to define either, although it may be possible, and I freely admit that my definition of culture is a negative one.

For instance, concerning what education is: I read certain literature on the American campus which speaks confidently of Mr. So-and-So, eminent quarter-back, who has an educated toe. But an educated toe is hardly more absurd as a higher educational achievement than awards of such academic degrees as Bachelor of Arts in Journalism, or Master of Education. We would scarcely add to our present educational confusion, which often makes "Business English" a credit course toward a Liberal Arts degree, by creating a new academic recognition which we might call Doctor of High Jumping.

And as to the religious (and I speak in the secular sense) all we need to do is to ask one whom we believe so to be as to who isn't. On the one hand one will hear a discussion of ethics as though that branch of philosophy made up all the religion needed. On the other—a theological dissertation!

In another connection Mr. John R. Van Pelt, curator of the Rosenwald Museum of Science and Industry, has defined indirectly the responsibility of the Liberal Arts colleges. He said, "Imagine then a curriculum stripped of courses in occupational training; with content embracing the great fields of knowledge; with emphasis not on certain traditional sets of facts but upon

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the blossoming of the intellect. Assume, too, a faculty wholeheartedly interested in the thrilling experiment of causing young minds to grow strong."

I suspect that the properly endowed child who could have four years of experience, cloistered with such a group and in such an ideal atmosphere, may be said to have made progress toward being an educated person. He, too, may have achieved a degree of culture, but not necessarily so. Culture, it seems to me, is a higher achievement but no less an achievement than an education. It must be wanted. It must be desired at least to the extent that one of its elements must be sought through four short years in a Liberal Arts college where basic branches of human knowledge are made to live without resort to what Flexner calls the "ad hoc" courses, such as education, cake baking and finger drill on the piano. I include journalism in the ad hoc list, for like teaching school, master baking and the like, journalism is not a profession but a mere skill—a job!

There may have been a time when journalism contributed to culture—of the journalist at least: that is to say, it may once have had professional aspects. But, like the Law, with its amorphous education in America, journalism probably has fallen into the category of mere bread and butter occupations along with WPA. But, in the mood of the projectionist, I can easily defend my newspaper occupation by pointing with scorn to the decline of graphic arts into commercial art. And, under compulsions of competition with vocationally centered state education, Liberal Arts administrators are not wholly without blame in this matter.

Leaping quickly in my thought, let me say that a Liberal Arts college must stake its life on the task of contributing to the culture of the students. It must lose its life in that objective if it would save it. To try to save its life through compromise with vocational training or competition with state education means its liquidation, ultimately, in any way one looks at it.

President Ward Sparling, of Central Y. M. C. A., Chicago, has opposed this view. He argued that it is the obligation of any kind of college to assure itself that every graduate has mastered some vocation capable of self-support before leaving the campus. From that view I would not necessarily dissent. But let not the college

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stultify either itself or the student by giving academic credit for such vocational subjects as typewriting, shorthand, carpentering, education, or journalism. The obligation, if it exists, may be assumed by the college as a requirement for the student's graduation, but let such subjects be extra-curricular.

Others may adduce the argument that vocational subjects are cultural. This is partially true and it therefore presents an argument more difficult to overcome. Teach a man a trade and his chance of achieving the culture of which we are speaking is greatly enhanced. But to teach a man no more than a trade when he is capable of an education—a Liberal Arts education—is not only a social loss, it is also likely to create a social problem.

Tax supported institutions have assumed the responsibility, potentially at least, for the vocational training of all students whose intellectual ceiling is below the Liberal Arts level. This group, I assume, constitutes 90 per cent or more of all students who enter our high schools. Private education cannot long compete in this task, nor should it be called upon to do so. The 10 per cent—the socially saving 10 per cent—presents sufficient obligation for Liberal Arts education in this country. Educators should inform the people of the country concerning the obligations of Liberal Arts colleges. Publicity which defines Liberal Arts objectives is not a luxury but a major obligation. Of what social value is a million dollar Liberal Arts College if the community does not know how properly to use it?

While education in its Liberal Arts sense is basic to the culture of which we speak, yet it is scarcely primary in the quest. Being a Christian I am under the compulsion of viewing myself as being a combination of body, mind and spirit. The modern Marxist, to be sure, thinks of man only as body, but you as representative educators, must not think, and do not think, of man as being only mind.

And, as we think of ourselves as mind, body and spirit, we must assume that culture is the voluntary achievement of balance between these elements. We have been thus far principally concerned with the mind, and with one kind of the many kinds of social institutions devoted to education, namely, the Liberal Arts college, where educational ideals reach their peak.

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But there are also two other categories of social institutions, and only two. One of these categories deals with the spirit—religious structures, and the other with health.* I, at least, cannot possibly think of any other categories of social institutions, those of education, religion and health. To be sure, sharp demarcations between them and their functions are not easily defined, but they are there.

For those who might assume government to be a social institution I merely need to refer to Mr. Hitler who knows all the arguments. His fallacy, I think, will appear in his confusion between ideology and entity. Government, like economics, is an ideological structure and not an entity like a hospital. Government is based on a mass concordat and its means of enforcement such as the Constitutions of the United States or of England.

Government, of course, operates and controls many institutions of education and health in this country, and is attempting to control religion in Germany. Although government operates a hospital at public expense it is no proof that government is a health institution. The government hospital like any other hospital remains a health institution no matter who runs it.**

Now the felicity of a group appears to be dependent upon a balance between the three groups of social institutions. Historically, I suspect that the nearest approach to such a balance has been achieved in the United States, but even here the balance has been far from satisfactory.

Looking back one may discern a period in Europe when a great society was erected on the assumption that the church was the dominant agency of social control and that all social institutions

* After the hasty preparation of this paper, I desire to make one important change. Rather than to alter the text materially from the way I read it at Louisville, it would be better to explain that I now incline to the view that there are two categories of social institutions instead of three, and two basic ideological structures. The two institutional categories are those of education and health, and the two basic ideological structures are those of religion and government. The word "polity" might be applied to the latter two, with the descriptive words, "ecclesiastical" and "social" applied respectively to these structures.

** The same may be said of a church or religion when it operates a college. The church does not thus become an educational institution. Nor does the educational institution become "religious" except as an organ of propaganda. As an organ of propaganda it is not primarily educational but vocational.

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were ancillary; that institutions of health and education and the structure of government were adjuvant to religion.

The shift from that, amounting to a major revolution, was toward education. This culminated in the belief that to give everybody an education would eventuate in a good society. That view came to its height during the past century, and I think we are a bit disillusioned about it today. At least, we are observing a trend toward emphasis on health institutions. Added impetus to this trend has been given by Marxist and other materialistic thought which makes, theoretically at least, man and his physical needs the basic social responsibility.

We shall be exploring the blind alley of health institutions as assuming to be the basic institutions for a generation or so—and not wholly without profit. But we should not let our thinking become confused by this new emphasis.

If, then, a good society depends upon a balance of emphasis in education, religion and health, then it probably may be assumed that a cultured individual is dependent upon a similar balance.

But we are in a confused state concerning the relation of religion and education. You have probably already observed that I hold these to be entirely different kinds of things, but I now add that each of these together with the other, and personal health, are basic to the culture of which we speak. Immediately, however, there appear unfortunate mixtures of functions.

For instance, we have such phrases as "Christian College" and "Religious Education." These titles may have valid meanings, especially if the latter, for instance, is understood to be sectarian propaganda. That would be valid and with it, as such, I would have no quarrel. Very properly, religious education may thus be vocational training, of either secular or regular religious, under its own sectarian name. And no churchman of any name can complain against Christianity being understood as a vocation involving the highest and most austere of all skills.

I like the name, "Conference of Church-Related Colleges" as against, perhaps, "Conference of Christian Colleges." The title, Christian College, is a fallacious appellation unless it is used to distinguish between those particular educational institutions having their origin in various world faiths, such as, perhaps, "Buddish College," or "Jewish College."

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Such a title might also be stretched to apply to an institution of education which proposes to conserve at any intellectual costs peculiar cosmological or philosophical thought that unfettered scholarship has either outmoded or is questioning. Such colleges, however, scarcely measure to what we mean by an institution whose first responsibility calls for a faculty "wholeheartedly interested in the thrilling experiment of causing young minds to grow strong," and is not interested in emphasizing "certain traditional sets of facts."

Karl Schmidt (author of "The Creative I and the Divine," Dial Press) has made it clear that the concept of a Christian College is otherwise weak because religion is not history, nor physics nor even ethics. If the concept of a Christian College is sound, then equally sound are concepts of Christian Physics, Christian Mathematics or even of Christian Ethics.

It is needless to point out that a course in the history of the Episcopal Church, or of the Methodist Church, is not "Christian history," but a course in history; history, adequate or inadequate, of social movements taking place under specific religious impulses.

Similarly, Christian Ethics cannot be regarded as religious ethics, but a study of ethics which has evolved with the same or of some variant social movement.

Professor Schmidt has made it equally clear that adequate religion cannot be constructively expressed apart from adequate physics, ethics, chemistry, sociology, history, etc. Or, putting it another way, it may be held that a sound interpretation and expression of Christianity is dependent upon sound history, sound mathematics, etc., together with a well rounded understanding of and application of and application to decent standards of social and personal conduct. Implied here is the understanding that the immorality of wrong conduct is not in the improper act but in the motive behind it.

But to confuse these things by making religion identical with ethics, let us say, is not straight thinking. Religion is not conduct any more than it is medical science even though generations identified religion with the healing arts. By many persons it still is.

With the liberation of medical science and the healing arts from religious domination has come their astonishing development. But it should be carefully noted that medicine in its area

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and religion in its preeminent field are evolving methods of cooperation toward the culture of the person and the group.

One might speculate on the question whether a similar liberation of ethics might not encourage the same kind of progress in the art of human conduct. I suspect that it would.

When we come face to face with the question of the relation of education to religion, it is well to recall that only persons can be truly good or bad; Christian or un-Christian—scarcely institutions.* Social institutions cannot be measured by moral yardsticks—by good and bad—but like history, ethics, botany or an economic system, are merely adequate or inadequate, sound or unsound.

This line of thinking, which I share, gives religion a regnancy in the ideological field. It is the father of all ideologies. It also provides one of the important, if not the most important, bases for interpreting and evaluating all data in all branches of learning. But it leaves no room for the concept of a Christian college, except in a vocational sense whereby training for clergy and other religious workers is provided. On the other hand, it opens wide the door to the influence of men and women of religious convictions on college faculties if otherwise qualified for their appointments.

One word of caution on this point. If, for example, a notable physicist is a practicing Christian the fact may be very encouraging and influential. But let the physicist, as such, stick to his religious testimony and not assay religious or theological teaching and leadership. His piety would thereby be likely to do a good deal of damage in the long run. The very preoccupation that makes a scholar a great physicist makes, or tends to make him an unsafe guide outside of his own bailiwick. Now theology is quite as dignified and as exacting in its disciplines as physics. A great theologian would scarcely take liberties as a leader among physicists.

The implications of these views are possibly somewhat upsetting. But, briefly, for the Liberal Arts college, some of the implications follow:

* I now prefer to call "Church" a structure rather than a social institution. It is an ideological structure after the manner of government. It pioneered or gave impetus to all modern social institutions and furnished ideologies for many forms of government.

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1. The college is not a religious teacher but a teacher of religion. This is an important distinction. The college may conduct courses in Bible, ecclesiastical history, Christian or Moslem doctrines to the same end that it teaches psychology, morphology or economics. Its aim in the teaching of these and other subjects is intellectual and not religious, psychological, botanical or economic.

2. The Church is the religious teacher and leader, and the college has no more right, as such, to mix its function with religious teaching than has the state. Either encroachment is stultifying. A religious order may operate a college and every faculty member may be a clergyman, but I dare say that no such college would contend that the college is the custodian of the student's faith.

Pioneering is under way along a general course of religious action at state universities which even the Liberal Arts college might study. This pioneering is the work of the denominational foundations—a religious parallel with the educational function of the university. Informal experiments along this line have come to my attention on several Liberal Arts college campuses.

A sounder procedure than that often found on the American Liberal Arts campus would be the encouragement of pastoral care for students as provided by churches of the various groups represented. If compulsory chapel is the college policy, credit should be accorded student's attendance at devotions of his own church.

Compulsory chapel attendance at convocations called for by specific situations or in the interest of general educational welfare is absolutely sound. But students should not be confused by mixtures of educational and religious functions of such convocations. They should not, of course, be permitted to take credit for religious exercise when only education's welfare is intended.

In conclusion, then, the culture of which we speak never is achieved without religious affirmation in some form, and this affirmation is no less important than education which is the training of the mind. But religion on the campus awaits, in many cases, a resurgence of the consciousness of churches of their own organic structures and of their vital responsibility in this most important field. When that consciousness reasserts itself, then, and only then, will education have a fit partner in the building of deathless culture.

III. Social Reconstruction

By CHARLES J. TURCK

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THERE are at least three obstacles that stand in the way of outright dedication of church-related colleges to the cause of social progress. One is self-interest. A church-related college is an institution whose roots are deeply planted in the soil of the past. Like all such institutions, its own interest is more easily identified with a continuance of the present order rather than with a reconstructed society. The college would prefer an economic order where 6% investments were plentiful and safe. It would prefer administrators and teachers who never spoke in criticism of practices that have sometimes produced the fortunes out of which college benefactions have frequently come. Trustees express these preferences as reasonably prudent men charged with the conservation of large sums of money can be expected to do. Nobody can blame them for this attitude, but it does not encourage the hope that the church-related colleges will be found on the side of social progress.

Another obstacle is a type of other-worldly religion that centers religious interest in matters far removed from the immediate concerns of the students in this present world. I once heard even in pre-Barthian days, a college president begin a sermon with these inspiring words, "I speak as a dying man to dying men." A friend of mine described an address by a leading theologian of our day as having these three points. "One, man is a sinner. Two, man is a very great sinner. Three, man is a very great and hopeless sinner." I doubt very much if this theology will ever be preached in all its bleakness on the college campus, but it is making amazing headway in American churches, and its effects will be felt on those college campuses that are most closely identified with the church. That such preaching will stir youthful sinners to remake this lost world is extremely doubtful.

The third obstacle is the conformation of faculty and student life on a church-related campus to the same type of life that prevails on the campuses of other kinds of institutions. It is a pleas-

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ant life of social gayety, of athletic carnivals, of romance and occasional interludes of quiet study. I am not against that kind of life. I enjoyed it for 20 years. But great social reformers are not usually produced in circles of social gayety and of secluded meditation. I venture to think that the radical leaders of America tomorrow are coming up out of the ranks of labor, and not out of the ranks of our students. There will be a few glorious exceptions, but not many youngsters in a quiet, sedate, church-related college can get the picture of great, deeply entrenched forces that keep down many that a few may be exalted. Until one has that picture indelibly burned in his mind, he is not likely to do much social reconstruction.

I should say that these three obstacles would bar the church-related college as a training field for social reconstruction except for one fact. The institution—college, church, home or civic group—that is related to Jesus Christ our Lord and Savior has a relationship that literally redeems it from the intimidating consideration of prudence or despair or materialism. What did Jesus say about the world in which He lived? We must forget what Paul said and Augustine said and Calvin said. "It is Christ above the head of his interpreters" said Matthew Arnold. What did Jesus say? And exactly as He described the perfect code for individual conduct, He also described the perfect relationships between man and man that would constitute the kingdom of God. When one puts this present world against the pattern of these relationships, one knows the need of great and endless social change until the kingdom in its fullness shall come. When one puts his little life against the majesty and the serenity of the martyred Christ, one knows that life itself would be well lost in the service of those causes for which Christ gave Himself.

This is the one unique spiritual resource for social reconstruction that the church-related college has for its students—the personal leadership of Jesus Christ and His dream of the Kingdom of God. It is not a mystical relationship only, and the dream is not devoid of intellectual content. If my wish is not father to my thought, then the course of human history since Christ died on Calvary has been altered, and the world today is not what it would have been, if He had not lived and died for men.

What are the contributions that the Lord Jesus made to human

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thought about human society? I name three in the briefest compass. *First, the idea of the infinite worth of human personality.* He believed in men. He stood in the great tradition of the prophets who had destroyed the ancient notion that God cared for particular nations or tribes but not for individuals as such. Jesus dealt with men and women and children one by one. "It is impossible to cite any word attributed to Jesus in any Gospel which would even remotely suggest that He thought of men as hopelessly fallen, slaves of sin, or destined irretrievably for doom." (Russell Henry Stafford, *A Religion for Democracy.*) The Christian religion has always given men new faith in themselves and in their fellow men, although many times priestly groups have sought to control their followers in meek submission to a ruling hierarchy. But the religion of Jesus exalted men as children of the Heavenly Father and as brethren one to another. The least should rank with the greatest. The last should be first. No teacher has ever taught democracy as Jesus taught it. Will our colleges dare to teach it today?

The second central idea in the social teachings of Jesus is the much-discussed doctrine of the Kingdom of God. Undoubtedly Jesus shared the apocalyptic theories that were commonly accepted by the Jews during the period of Roman domination. Undoubtedly some of Christ's parables about the kingdom refer to a catastrophic change that was soon to come. But the remarkable fact is that the thoughts of Jesus as they have been reported to us by His followers are not centered around the catastrophe. They are centered around the qualities that human beings and their communities should possess—justice and mercy and integrity. The practical point that concerns us is that the world has not been destroyed by a catastrophe, that through the centuries the great causes of justice and mercy and human brotherhood have been slowly, gradually, painfully, pushed forward inch by inch. Like a grain of mustard seed. Like leaven in a lump of dough. We must not ignore history but use it as the base on which our hopes and plans for a world brotherhood can rest. "It is not too late to build a better world," a world which shall be the kingdom of God in its social and personal righteousness, in its loving kindness of one person to another, of one nation to another, in its unity of fellowship that must embrace the world. Will our colleges dare to teach the doctrine of the kingdom of God today?

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The third central thought in the teachings of Jesus is Love. His is the gospel of love. "If ye love me, keep my commandments. And this is my command, that ye love one another as I have loved you." No element is so greatly needed to build a better world than the element of love. A man may be a great believer in democracy, but if he loves not, he will be tempted to employ the aroused passions of the mob against fellow human beings who stand in the way of his immediate purpose. A man may be a great believer in justice, but if he loves not, he will not temper justice with mercy and his decrees, rigorously adhering to the letter of the law, may consign millions to exploitation and cruel oppression. These acts by men who believed in the people and in democracy and in justice have been done again and again in the world's history. They are being done today in Germany and in Spain and in China. The one safeguard against such oppression for allegedly good causes is the Christian spirit of love, that checks all cruelty, forbids all injustice, even in the name of justice, and commands kindness and mercy. It is more than a safeguard. It is the inspiration from God Himself to the good life. "That we love one another." Dare our colleges to teach that gospel!

Some one may say that what I have said here today is not religion and it is not education. Perhaps not. But it comes as close to the deepest needs of young life as I know how to bring the Gospel. And the social reconstruction of tomorrow must be carried on by these young Christians. Their integrity will keep in check the overreaching zeal of some of their comrades. Their sense of justice will lead them to reject a place with the great possessors that they might easily win for themselves. Only young men and women of religion will resist the dictatorship of the mob or the plutocracy with equal courage. Only young men and women of religion will reject the claims of prudence that place so many intelligent and attractive personalities on the side of human cruelty and injustice. It is through young people of deeply religious faith and social conviction that the college can make its best contribution to social reconstruction. And social change that is not thus dominated by religious purposes and qualities will become social reaction or social degeneration.

IV. Women in Education

By MARY E. MARKLEY

Secretary, Board of Education of the United Lutheran Church in America
Chairman, the National Commission on University Work

A BIT more than a century ago, Mary Lyon was tramping from door to door in New England to found a permanent institution of learning for girls comparable to institutions available for young men. One of her books records \$27,000 given by 1800 people in 92 towns. The largest gift was \$2000, the smallest, 6 cents.

In October, 1858, the *Annals of American Education* carried an article on the results of coeducation at the college level, summing up as follows: "the experiment is unequivocally successful. We consider it now fully established that the sexes may be educated *together*." "This discovery is one of the most important ever made. The benefits which are likely to flow from it are immense. Woman is to be *free*. The hour of her emancipation is at hand. Daughters of America, rejoice!" A bit of surcharged enthusiasm, almost lyrically emotional, one would say, had these words come from a woman, instead of from one William Woodbridge.

The recent celebrations of the centennials at Mt. Holyoke and Oberlin have brought out not only much historical data, but also some real present day dilemmas in the higher education for women. None of these were so much as hinted at in the tercentenary celebration of Harvard University.

Numbers alone enter into the problems faced in connection with higher education of women. College degrees have been awarded to approximately one million women. Women are increasing more rapidly in higher institutions of learning than men—the ratio now is two women to three men. Co-educational colleges have long since, in many instances, put women on a quota. A "back-to-the-home movement" for women in European countries which not so long ago prided themselves on the number of university bred women, is not beyond possibility in the United States.

Today there are 570 institutions where women receive college courses. How many of those institutions actually have, con-

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sciously or unconsciously, evaluated the curricula in terms of women students and their future needs, it would be difficult to discover. Assuming that a liberal arts education for women and for men would of necessity have no marked differences, there still remain wide differences in points of view, approach, and possibly purposes. One junior college of our day is to be congratulated upon the boldness with which it has shattered academic complacency in this realm! It has frankly returned to an emphasis on "the ornamental branches." Only instead of equipping girls with skills in making wax flowers and hair ornaments, the girls are equipped with such charm as Hollywood stylists and a notable retired American actress can contribute!

Obviously there has been some effort at checking the direct results of higher education for women. Katharine Blunt, the president of Connecticut College for Women, in a recent issue of the *Journal of the American Association of University Women* (October, 1938), writes cogently about college bred women in Public Service. More important than her analysis of what distinguishes the type of service rendered by educated women in local, state, or federal groups, is this comment: "Here they are, these women who, especially as they pass early youth, have time which they might well devote to the betterment of society. Many do so use their time with distinguished success. You see them *everywhere*—on school boards, in public forums, in every movement, new or old! But more, I am afraid, lack the necessary desire or knowledge or leadership for effective accomplishment. The *waste* of the time of a goodly number of women is a serious social problem. On the other hand, the potentialities of all these women are tremendous and they are beginning to realize that fact." The Protestant Church would do well to consider the implications of this statement in the way in which it fails to use the gifts of educated women.

Our church-related colleges, if one is to judge by their silence, are not vitally concerned in the problems of women in the educational field. Just *why* do church-related colleges undertake to educate women? Once upon a time they educated men for the ministry or learned professions. An answer to my question may be found in a query I put to several hundred Sunday School chil-

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dren of eight to twelve years: How many are going to be preachers? No hand was raised by a boy. How many are going to be preachers' wives? Ten or a dozen hands were waved enthusiastically. Maybe that is the reason, too, that there are five or six times as many co-educational colleges as women's colleges conducted under the auspices of the Church. With no intention of being facetious at this point I would like to call your attention to the fact that there are at least two kinds of co-educational colleges: those *born co-educational*, and those which had *co-education thrust upon them*. And of the second kind the question often asked is: When is co-education *not* co-education? The answer—in part, at least—is given in no uncertain terms by the American Association of University Women. Part of the answer is, a fair representation of women on the faculty of a college that is educating women as well as men. Within a year, there has appeared an article on this subject from which I want to quote: "The fact remains that there are important ranges in the educational experience offered by co-educational colleges, or by the world in general, for that matter, where differences in sex are decidedly important. And to avoid having these handled badly by men who can have no full appreciation of them, one of the hopeful procedures, it seems to me, is to have more able women on the faculties of co-educational colleges." (Where Are the Able Woman Teachers? Dexter M. Keezer—Journal American Association of University Women, April, 1938.)

Maybe I see undue significance in the fact that this article was written by a college president who before his elevation to college halls was not a minister of the gospel but a newspaper reporter and editor.

Certainly a co-educational college is not a congregation!

The church-related college, if it educates women, to my mind has direct obligations in the area of the relation of the educated women (and others, too, for that matter) to the church. I say this at the risk of becoming controversial. Note the books that recount the advance and the contributions made by women to American life during the past century. Every field and social institution will be included. The one area of life in which women have made the greatest contribution—the Christian Church—

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alone is practically never mentioned. Women are *in* the Church but not a real part of it, it would seem.

Let me give you an example. At the recent Inter-Church Student Conference, a graduate student was explaining with real clarity the organizational set-up of his particular church body. A woman delegate asked a question: "What place do women have in your set-up?" The answer was immediate: "Oh, they have their auxiliaries!" Some further questioning left the young man totally unaware of the issue that had been raised.

The relevance of the implications of this story cannot be over-emphasized. At the Oxford Conference in 1937 an American woman educator, scholar, and theologian, started the Conference by suggesting in no uncertain terms that in seeking *ecumenicity* the Christian churches should not overlook the *women* in their membership! I grant you that the church-related colleges may be in a dilemma. They are educating not *females*, *ladies*, or *women*, but personalities. They are sending these personalities—Christian women with initiative and a sense of responsibility—back into churches in which outmoded practical methods persist from the individual congregation all along the line to national boards and church bodies.

I am not making a plea that church-related colleges prepare career women for the Protestant churches. But our colleges might well consider the question. Women leaders and pioneers in medicine, education, and even in evangelism have been conspicuous in foreign mission enterprises. (Away from the home base the Protestant Church gives its confidence to women, apparently!) Many of them have come from our church-related colleges in which their preparation for their specific tasks has been at best *casual*. At least one church I know has fourteen colleges and ten theological seminaries at no one of which can a woman receive a planned preparation for full-time Christian work. (I am not here referring to graduate or professional study.) It is none too complimentary to our colleges that the Protestant churches have established all kinds of training schools—with a wide variation of educational requirements—for the preparation of deaconesses, parish secretaries, institutional directors, and Christian social workers. In many instances these

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schools are not under the control of the Board of Education of the supporting church body.

In 1820, *Joseph Emerson*, the schoolmaster brother of Ralph Waldo Emerson, quoted some scripture. "The Psalmists pray 'that their daughters may be as corner stones, polished after the similitude of a palace.' Much is meant by this. (He continued.) Females are the foundation of society. They need sound judgment, energy and vigor. They may be, and ought to be also, polished." The metaphor is mixed and muddled. Muddled, too, I fear, is the thinking and procedures of many church-related colleges which are educating women who should take their rightful places in the Christian churches.

V. Teacher Training

By WALTER G. CLIPPINGER
President, Otterbein College

IT is never fair to prejudge a case which might be questioned by anyone, but within the circle of this group the presumption would be that the liberal arts church-related colleges can and do make a larger contribution to the work of teacher training than do the public or tax-supported institutions. This conclusion may be reached on the basis of pure opinion or it may be arrived at through objective and factual data gathered from careful research. There is a large area of influence and benefit which would not be questioned by any, but it would not lend itself to measurement. It consists of the intangibles in education such as religious and moral influence on the campus, the background of home and church training of those who prepare for teaching in the church college, and the point of view and the philosophy of education which the church college maintains resulting in a broad and general culture on the part of the teachers in training. It would be difficult to secure objective data on these things. They are not subject to any form of measurement, but are possibly the most vital qualities which go into the character and influence of any teacher.

However, some things are measurable and lend themselves to objective tests. So far as my information is concerned, there has been no nation-wide study and very little examination of the data concerning the relative qualities of the teachers trained in church-related colleges. The most valuable and suggestive study has been made by Dean R. H. Rivenburg of Bucknell University. This survey was made for local purposes within the bounds of the state of Pennsylvania. The theme of it is "The Contribution of the Liberal Arts College to Teacher Training." It includes all the church-related colleges in the state plus the few independent colleges which are neither church-related nor publicly supported. Since the church colleges constitute by far the greater number, the data gathered would be reliable for generalization as applied to the church colleges in the state of Pennsyl-

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vania. It would seem reasonable, also, that throughout the country at large it would be safe to use this study as a criterion.

In one study entitled "Liberal College-Trained High School Teachers Preferred" it was found that from the testimony of 145 high school principals representative of 57 counties in the state, 92 of the 145 principals admit a tendency in favor of some *one type* of training when selecting a new teacher. Of 97 specifying single preferences, 52% prefer a liberal arts graduate as compared with 19.5 % in favor of a state teachers college graduate. This shows a marked preference among the high school principals for teachers prepared in liberal arts colleges.

Another study was of "The Efficiency of Liberal Arts College-Trained Teachers." The responses here were from 177 high school principals concerning the relative efficiency of 696 liberal arts graduates and 236 teachers college graduates teaching in their schools. It reveals that the principals judged 68.4% of the former above the average high school teacher and 61% of the latter above the average. They judged 16.5% of the former as compared with 28.8% of the latter below the average high school teacher, giving an advantage of 19.3% to the liberal arts graduate.

Another study was made of "Important Teacher Qualifications." In scholarship 81.8% were favorable to the liberal arts teacher, 62.1% to the teachers trained in state teachers colleges; in methods and technique 54.5% as compared with 61.0%; in progressiveness 52.3 to 45.2%; in personality 64.9% as compared with 58.8%, and in ability to secure results 60.2% as compared with 57.7%. This shows that the liberal arts graduates rank higher in percentage rating than teachers college graduates in every quality excepting methods and technique and there the opinions of the principals were nearly balanced between the two classes.

Another study was made in the same way concerning the superiority of the training of liberal arts college faculties. It was found that the percentage of the faculty in the liberal arts colleges and universities having Ph.D. degrees reaches as high as 78% as compared with a percentage reaching only 12% in the teachers training college. While the average number of Ph.D. degrees in the former is 29.7%, the average number in the latter is 8.2%.

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A study was made of library facilities. Of 27 libraries of the liberal arts colleges as compared with 12 libraries of the state teachers colleges it was shown that the libraries of the former range from 8,000 to 740,294 volumes with an average of 76,260 volumes, those of the latter from 10,000 to 32,000 volumes with an average of 16,774.

A study was made of the range of work offered in the liberal arts colleges as compared with the state teachers colleges. The liberal arts colleges and universities with the exception of the four state-aided universities, which are superior to both, reveals the following average semester hours for nine subjects given in the liberal arts colleges and teachers colleges: (1) Biology, 43 as compared with 21, (2) Chemistry, 50 and 12, (3) Physics, 29 and 6, (4) Mathematics, 41 and 24, (5) Social Studies, 106 and 36, (6) Philosophy, 22 and 0, (7) English, 67 and 45, (8) Foreign Language, 157 and 72, and (9) Psychology, 18 and 6. As stated above, the allowance must be made that in this list there were several purely independent institutions which in many particulars would tally in their training and influence with the church-related college, but the conclusion in general seems to be that on almost every point of comparison the church-related college makes a larger contribution to the teacher and through the teacher to the pupil than the state institutions.

Dr. Rivenburg in another survey of facts concerning the contribution of the liberal arts colleges in Pennsylvania points out some very striking evidences of their superior training. I quote in part:

"All of the directors and chief executives of the present Department of Public Instruction are graduates of Liberal Arts Colleges."

"All the presidents of the thirteen State Teachers Colleges are graduates of Liberal Arts Colleges, some of whom have the Ph.D. degree."

"The members of the faculty of the State Teachers Colleges almost without exception have taken undergraduate or graduate training in the Liberal Arts Colleges and Universities."

"All of the members of the faculty of the State-aided universities are graduates of the Liberal Arts Colleges."

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"Fifty-five out of sixty-five County Superintendents in Pennsylvania, and three-fourths of the Assistant County Superintendents, are Liberal Arts College graduates."

"More than 90% of the Supervising Principals in the State are Pennsylvania college graduates."

"The Principals of the high schools and elementary schools are in overwhelming majority graduates of Liberal Arts Colleges."

It is estimated, also, that from 85% to 90% of the 17,628 teachers now in the public high schools of the State of Pennsylvania are graduates of Pennsylvania Liberal Arts Colleges.

"These facts show that the leaders in public education in Pennsylvania in overwhelming majority have had their training, undergraduate or graduate, usually both, in Liberal Arts Colleges."

In addition to the results of this survey, I have at my hand, also, the personal testimonies of men of wide experience in training and placing teachers in the public schools of Ohio. While largely subjective, they are the unprejudiced opinions of men whose contacts are with teachers from both public and church-related institutions. I quote from one of them as follows:

"I have always felt that if data were available, it would show that a larger percentage of teachers trained in church colleges is successful than those trained in other institutions. It seems to me that these schools give them more individual attention, both as to their scholastic work and individual contact. I have always felt that the church colleges have rendered a fine service to the schools of Ohio by supplying them with well-trained teachers and that they have not been given the credit that is due them. Personally, I have always been in favor of a subsidy by the state for this purpose."

Another manager of a teachers agency says:

"What I am writing you on the subject is my own personal opinion gathered during a period of twenty-two years in agency work. I may be prejudiced in my observations because I have always been in favor of the church college for under-graduate work. I firmly believe that teachers from these colleges are better, but I have no statistics to back up this opinion. The arguments which follow seem to me to be good reasons why they should be better."

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"Any one connected with teaching will name the vicarious attitude as the prime attribute in the make-up of a teacher. A genuine and sincere interest in the welfare of his pupils is the first requisite of the good teacher. He may be ever so well grounded in subject matter, and ever so well fortified in methods of teaching, but he is not a real teacher unless he has the spirit of the missionary toward his pupils."

"The graduate of the church college has a great advantage in getting this point of view. Such colleges are built around a religion. They have chapel services. The student has religious men as professors who teach as much by example as by lecture. The whole atmosphere tends to create a wholesome religious outlook on life, and religion in these days stresses service to one's fellows."

"There is a lack of these influences in the larger public institutions. On the contrary, it seems to be the smart thing to be flip-pant about matters of religion in these schools."

"Church schools are usually smaller. This is a distinct asset in making its graduates social minded. They know every member of the faculty and all the other students in college. Such contacts teach them how to live with other people successfully. The student in the state institutions may have more experience in "social functions," especially if he is a member of a fraternity, but on the side of real social experience he is starved. He knows very few of the members of even his own class to say nothing about the whole student body. He is apt to become a snob."

"Life in church colleges is more simple, less pretentious socially, and the graduate goes out into the field better equipped to mingle successfully with the average run of folks he will find in his community. He won't feel himself socially superior to them. This is one cause of many failures on the part of teachers."

"Even on the basis of knowledge of subject matter the church college graduate is superior. His classes are smaller. He is a personality to the professor, and not merely a name in a class roll. He gets personal attention in class, and his instructor has the time and the desire to be of individual help to him."

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"Students in the church colleges come from homes where religion is real and life has a purpose. Otherwise their parents would not send them to these colleges. These students have a proper home background—and this counts."

Entirely apart from the quality of the teachers trained which is the prime consideration, we must not lose sight of the quantity or numbers which the Church through her free institutions trains and contributes to the educational system of any state. A number of the central and southern states are rich in this particular in that large numbers of teachers are trained and actually given to the state "ready made" for the work. For instance, from Ohio the liberal arts colleges as such furnished 1,737 teachers for the state last year. The distinctly church-related colleges in Ohio furnished 1,381 teachers. According to the United States Bureau of Education, teachers majoring in education in private institutions in 1935-1936 totaled 15,750. In public institutions they totaled 44,561.

The public must always be reminded that not only does the church-related college furnish as a voluntary contribution to the State the entire product of her work, but in a definite way she does this for her teachers plus the professional teacher training which costs the colleges and the church a large sum of money. The glory of the church-related college is that it is free and that these contributions of service and of money are purely voluntary and derived from the free gifts of the churches and individuals.

VI. Theological Education

By CONRAD BERGENDOFF

President, Augustana College and Seminary

ON the surface it might seem superfluous to speak on the relationship of the church-related colleges to theological education. For does not everybody know that a prime purpose of the founding of almost all these colleges was to provide the supporting church bodies with an educated ministry? On this phase I need not dwell at all. But a more important, and less obvious point to consider in our day is the answer to the question, What are these colleges doing today for the training of the ministry of the Church? A study of this subject yields some interesting results.

In the first place one is a little startled to find that probably half of the Protestant ministers in our country are not graduates of any college at all, either denominational or independent. In 1926 C. L. Fry, on the basis of the 1926 religious census, informed us that out of 71,500 white Protestant ministers, 29,500 did not claim to be either college or seminary graduates, and only 33% stated that they were graduates of both.¹ Mark May and collaborators in that very thorough investigation sponsored by the Institute of Social and Religious Research, which produced the four volume study *The Education of American Ministers*, in 1934, found that of "an estimated 10,000 students attending theological schools in 1929-30, only about 52% were college graduates."² Last June the American Association of Theological Schools issued its first list of accredited schools of theology in the United States and Canada. Forty-five schools were placed on the list. These schools thus represented the highest standards in theological education. Yet in these schools 18% of the students enrolled did not hold college degrees. It is probably still true that among all schools half of the students have not graduated from college.

A second observation concerns the theological students who do hold degrees. Whence do they come? To church-related colleges

¹ *The U. S. Looks At Its Churches*, chap. VII.

² Vol. III, p. 295.

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belongs the credit of having produced most of them, for almost 80% of the college graduates studied by Dr. May came from denominational colleges. This figure is based on a very large sampling in 1930, and may I think be accepted as fairly typical. The percentage looks even more impressive when set over against the 3% contributed by independent universities, and the 6% by state universities. However, the impression does not appear quite so favorable when we find that among all these college graduates in the seminaries only 54% came from fully accredited institutions. And still less comfort is there in that 54% when it is found that on the basis of comparable figures, over 82% of law students and 79% of medical students graduate from accredited colleges—a difference of almost 30%.³ Only half of the enrollment of theological schools is made up of college graduates, and of these only half bear degrees from accredited colleges!

It is in the face of such figures that I raise the question of the obligation of the church-related colleges to theological education. Or is the educational status of the ministry of no concern to these colleges? I cannot understand a reply in the negative. For on whom do these colleges lean so heavily for support if not on the congregations of the Church, and in the majority of cases that means on the ministry of the Church. It was to raise to a high standard that ministry that the churches founded this type of college. Have the colleges justified the faith of the founders? I do not mean to assert that they have failed. But I am at a loss to explain why, after a century and more of history, this primary purpose of the church-related college is still so far from realization.

So far I have emphasized the non-college, or non-accredited college, background of the theological student body. But even concerning the graduates of accredited colleges who come to our seminaries questions will not down. Are we getting the best? The president of the Carnegie Corporation was reported recently to have claimed that the medical schools have skimmed the cream of the graduates.⁴ Possibly he was referring to graduates with medicine as their goal. But it can hardly be denied that there is

³ *The Education of American Ministers*, vol. III, p. 296.

⁴ *New York Times*, Dec. 25, 1938.

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a feeling among theological educators that the best of the liberal arts graduates are not coming to their schools. While they may not be surprised that only 10% of their students come from the great independent institutions and state universities, they may wonder why of the 80% who come from denominational schools they do not get the finest products. The cause is not financial, for theological education costs the student as little as any professional education.⁵ I am inclined to believe that one reason is the prevailing attitude on many a campus toward theology and the ministry. Is it an obligation of the church college to study the reasons why the ministry is not receiving the best students of each graduating class? And does this obligation extend to the campuses of the independent and state schools, so as to change there the attitude towards theology?

There was a time when the ministry stood head and shoulder above the laity in the matter of education. One sometimes wonders if theological education has risen in proportion to the rise in the level of general education. Is it not a duty of church colleges to help maintain the highest of standards in the ministry? If the obligations I have described are not obligations of our colleges, at whose door-step are they to be laid? The church-colleges were created, I believe, for such tasks as these and to them were dedicated many of the resources which are ours.

⁵ Bulletin 12 (June 30, 1938) American Association of Theological Schools, pp. 50-2.

VII. The Church

By ALBERT H. POETKER, S. J.
President, University of Detroit

WE have an important church document in which the purpose and objective of a Christian or church-related college is clearly defined. It comes from one who is head of the oldest Christian Church and has merited the esteem and admiration of all Christian churches. Moreover, the statement is broad enough, I think, to be acceptable to every Christian church. In his Encyclical on the Christian Education of Youth, Pius XI says:

"The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian. . . . For precisely this reason Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of cramping life in any way, but in order to elevate, regulate and perfect it in accordance with the example and teaching of Christ."

The fundamental principle here laid down brings out at once why the Church regards religious education, from elementary to university level, as of supreme importance, not only for the life of man but for the very existence of the Church. Christian education forms the true and perfect Christian. Eliminate Christian education and the Church would soon be without members. The ordinary medium whereby the Church has transmitted the faith to others is education. It has ever been the accompaniment of her missionary zeal and activity, the natural source of her growth and development.

Thus it came to pass that for centuries in every Christian civilization all schools were Christian and religious schools, dominated and supported by the Church. As is well known and is attested to by their seals, mottoes and early history, all the early colleges of America were religious in their origin. Frequently enough they listed the formation of a well trained and learned ministry among their principal and openly avowed purposes. The secularization of public education, arising from the development of

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tax-supported government schools and the fear of sectarian jealousies, is of comparatively recent growth, and is now recognized by many as the most tragic mistake of the past century.

Now, the unfortunate fact is this: *Too many of the so-called Christian colleges have forgotten their high purpose so tersely expressed by Pius XI.* They have forgotten the ideals of their founders. Sometimes they have professedly imitated the policies of the state universities. Sometimes they have drifted blindly with the popular currents in the educational world, or they have been allured by the hope of appealing to a larger clientele, or of attracting support from philanthropic foundations. Sometimes opportunism induced a do-nothing policy as the easiest way out of a difficulty. Whatever the reason, many of the old church-related colleges have lost their distinctive characteristic of affording a truly Christian education based on a Christian philosophy of life, motivated by Christian ideals, and permeated by a Christian spirit.

The principal obligation of the church-related college, as I see it, is to rededicate itself to a philosophy of life and education which is in accord with the philosophy of a truly Christian church. This means that not only in its formal religion courses, but through all its formal instruction and informal contacts and extra-curricular activities, it must recognize a personal God, a Christian revelation, the supernatural destiny of man, the dignity and spirituality and immortality of the human soul. It means that the principles of morality proposed to its students must square with the Ten Commandments and the code of Christian ethics. It means that the basic principles in every field of instruction must at least be compatible with the fundamental truths of religion.

The world prides itself on its realism. It strives to be realistic—even at the cost of decency sometimes—in literature, politics, statesmanship, finance, education and all the other subjects which engage man's attention and involve his well-being. It abhors that cast of mind, as something not only foolish but also vicious and destructive, which tries to plan life for the individual and for society according to ideas unrelated to any known realities. Quite right. But our contention is that it needs still more real-

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ism. Our criticism of the prevalent realism is that while it is vigilant and eager in the pursuit of some realities, it rejects or deliberately closes its eyes towards others, which the accumulated wisdom and experience of the race have found to be the most important. No one denies the reality of poverty and hunger, unemployment, social injustice, animal tendencies, hypocrisy, political corruption and all the other forms of human selfishness, passion and low cunning. But why stop short of the other realities—God, personal responsibility, future retribution, sin, virtue, the soul's destiny and its individual dignity and worth? These are all realities. If, when planning for ourselves and others in worldly matters, it is foolish and destructive to shut our eyes to reality, how much more destructive must it be to blind ourselves to the supreme realities of the supernatural life that determine eternal weal or woe and are the foundation of an ordered social life?

Lest this line of thought seem to be in the ordinary run of clerical fears and exaggerations, I shall let a man who was not at all clerical in his sympathies sound the note of alarm: Dean Inge, in his excellent address on "Modernism in Literature," quotes Amiel, the Swiss poet and philosopher of the last century, as follows:

"Literature is subordinated to natural history and science; it is no longer one of the humanities. It no longer honors man with a rank apart; it ranges him with the ants, the beavers and the monkeys. This indifferent non-morality encourages a taste for immorality, because the base has more savor than virtue. The vice of this whole school is cynicism, contempt for man, who is degraded to the rank of the brute. It is the cult of force, indifference to the soul, a lack of generosity, respect, nobility, which is visible despite all protestations to the contrary—in other words, inhumanity. One cannot be a materialist with impunity; refined as one's culture may be, one is gross nevertheless. A free mind is a great thing, surely; but elevation of heart, belief in the good, the capacity for enthusiasm and devotion, the thirst for perfection and sanctity, is a still finer thing."

These are the words of Amiel, who as you know, was no churchman, although he was saying only what all churchmen were saying with tiresome iteration. All his prophecies have been ful-

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filled; the last fulfillment, the cult of force, appearing openly and unabashed in these very days. Our worship of natural science, as the principal educative instrument worthy of the name, by over-emphasizing the material side of life, has dehumanized literature and has made a good start in dehumanizing large portions of the civilized world. With the European portents before our eyes, of men mystically impelled by an impersonal destiny to seek national supremacy by brute force, exercised with callous cruelty and a contempt for spiritual values, I can hardly be accused of employing the language of exaggeration when I say that secularized education, carried on for many years with absolute disregard of and disdain for religious and spiritual realities, has at last brought forth a perfected product.

The weak and eclectic dilution of Christianity advocated by those moderns who affect a proud disdain of organized institutional religion is obviously inadequate to cope with this strong-armed philosophy of force and state absolutism. But the organized Christian church and the genuine church-related college are the best and only resources. They give the individual man a dignity that is almost divine. They acknowledge inalienable rights to life, liberty and the pursuit of happiness. They recognize rights in minorities and cultivate respect for them. They derive the rights of the state from the will of the individuals rather than the rights of the individual from the will of the state. Together they are the greatest bulwark of democracy against the ever growing trend toward dictatorship in government.

WHAT THE YOUNG MAN OR WOMAN OF COLLEGE AGE NEEDS MOST NOWADAYS IS PROBABLY AN INTELLECTUAL SANCTION FOR RELIGION AND FAITH. Intellectual influences have more weight with them than moral or spiritual influences. In the Christian college the student will find something that is lacking in all secular colleges. He will find religion regarded, not as a matter of feeling, emotion or temperament, but as a true and complete science, as logically built up from facts and first principles, as systematically developed and as intellectually compelling as any other science in the curriculum. He will find the institution which claims his intellectual respect and reverence, at the same time dedicated in its every fibre to the most earnest belief in a spiritual and moral

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world transcending the senses—to a most earnest belief in the supreme realities of a supernatural life. It will be impossible for him to decline upon lower moral and spiritual levels by persuading himself that religion has no intellectual sanctions and supports, and is merely the survival among the uneducated majority of ancient superstitions.

Christian church and Christian college, indissolubly linked to each other—the church supplying inspiration, support and guidance to the college, the college ensuring the continuation of that moral and intellectual leadership, both clerical and lay, which will carry on the great Christian tradition of humanism in a naturalistic world—that is our ideal of the working condition of a church-related college.

Inter-Church Student Conference

Under the Auspices of
THE NATIONAL COMMISSION ON UNIVERSITY WORK
OF THE
THE COUNCIL OF CHURCH BOARD OF EDUCATION

North Central College
Naperville, Illinois
DECEMBER 27-31, 1939

PROGRAM

Tuesday, December 27

Evening Worship: Rev. Carl E. Lund-Quist.

Address: "The World Christian Fellowship and the Churches."
Dr. Martin Lindstrom.

Discussion: *Chairman*, Dr. Theodore O. Wedel.

Wednesday, December 28

Morning Worship: Rev. Carl E. Lund-Quist.

Forum: Topic—"What Are Christian Students up Against?"
Chairman, Dr. J. Maxwell Adams.

Afternoon Address and Discussion: "Our Common Christian Resources." Dr. Eliot Porter.

Evening Forum: Topic—"What Are We Doing to Solve Our Problems?" An expression of personal and group experiences of Christian witness on the campus.
Chairman, Dr. Hiel D. Bollinger.

Thursday, December 29

Morning Worship: Rev. Carl E. Lund-Quist.

Commissions: General Topic—"How Can We as Church Students Cooperatively Develop and Express the Christian Faith and the Christian Way of Life?"

I. In Our Personal Religious Living?
Chairman, Alden Kelley.

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II. In Christian Social Action?

Chairman, Lura Aspinwall.

III. In Our Relationship with Other Student Groups?

Chairman, H. D. Bollinger.

IV. In Becoming Intelligent and Practical Churchmen?

Chairman, Nenian C. McPherson, Jr.

V. In the World Outreach of Christianity?

Chairman, Herrick B. Young, M.D.

Evening—Report of Commission V and Discussion.

Friday, December 30

Morning Worship: Rev. Carl E. Lund-Quist.

Report of Commissions I and IV and Discussion.

Afternoon—Report of Commission III and Discussion.

Evening—Report of Commission II and Discussion.

Saturday, December 31

Church Group Meetings.

Address: "The Significance of the Conference." Dr. M. Willard Lampe.

Closing Worship: Dr. Harold A. Ehrensperger.

Chairman—Mary E. Markley.

Chairman of Program Committee—Dr. T. O. Wedel.

Chairman of Steering Committee—Dr. J. Maxwell Adams.

Chairman of Worship Committee—Dr. H. A. Ehrensperger.

Registrar—Dr. Gould Wickey.

Hostess for the Conference—Frances P. Greenough.

The Inter-Church Student Conference was unique. The Boards of Education of eleven major Protestant bodies associated in the National Commission on University Work of the Council of Church Boards of Education called the Conference. The secretaries of these Boards directly concerned with work among students planned the Conference.

The Purpose of the Conference was stated as follows:

The Church student groups in our American universities and colleges are being increasingly confronted by a pagan and non-Christian environment. Those Church

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student groups have been busy for a generation in developing their own separate church loyalties. The time seems to be at hand when the Church student groups are called to a more united witness to their common loyalty to the Christian faith and the Christian way of life. The movements looking toward united effort which already exist are increasingly extending to the Church groups an invitation to share in their counsels. Ways, furthermore, are opening up for the Church student groups to become a part of the World's Student Christian Federation, that great body of Christian students around the world which has been to most of us little more than a name.

In view of these developments, and mindful of the call of God in these times for a union of Christian forces to confront a lost world, the University Commission of the Council of Church Boards of Education is calling a conference of delegates of the Church students whom they represent. It is the first conference of its kind. Hence its immediate aims must be modest, though the conference, itself, under the guidance of the Holy Spirit, may lead to far-reaching results. It is intended to be an exploratory conference, one in which Church students share their problems, as well as their courage and hopes. Specifically, its purpose can be defined, as in the original resolution voted by the University Commission, as a conference in which we share ecumenically the deepest convictions of our respective religious heritages, and also study the place which Church students should take in the significant movements toward a World Christian Community.

The Conference was intended to be a deliberating as well as an exploratory conference. Consequently each participating Church group was limited to ten students and three adults. The students—55 men and 25 women came from 55 institutions in 25 states.

The majority of the students were undergraduates and represented life on campuses of small church-related colleges as well as of the largest universities.

The Program, it will be noted, was arranged for a maximum of student participation. Two sessions were given to Forums. The five Commissions each devoted two sessions to the exploration of one topic. Each Commission presented a report which in turn was thoroughly discussed by the whole Conference in plenary session.

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The zest with which the students put themselves into the discussions and the eagerness with which they sought answers, were enheartening.

This Report of the Conference cannot convey, unfortunately, the sense of urgency that students and leaders present feel in cooperatively implementing and extending the World Christian Fellowship.

THE WORLD CHRISTIAN COMMUNITY AND THE CHURCH

Excerpts from the address of Dr. Martin Lindstrom

Jesus is calling out of the world a new people whom we talk of as the Church, the communion of saints. This communion does not come into being like other human organizations. Nobody was asked whether he would like to start something like a Church. It is growing from the Saviour's atoning deed. Christ gives a new life, and this new life unites men not only with him but also with their fellow Christians. The outward unity of the early Christians was a result of the inward unity in Christ and an expression of the fact that they all had one Lord, one faith, and one baptism.

We are apt to settle down only too easily, to feel content and comfortable within the boundaries of our church and our confession, without caring very much for those belonging to other groups. And yet, within the communion of Christians there should be such a brotherhood that each should belong to the other with what good he possesses, just as Christ belongs to all.

Cooperation is widely possible between Christians of different denominations. But it is hardly possible to style this fellowship Christian community. It is the sort of fellowship that is or should be possible between all people of good will, without regard of their faiths. It ends just where its specially Christian character should begin. It can be fellowship and unity in many other things and for many other purposes, but it is no unity of faith. As soon as the members try to express their deepest belief, the unanimity is jeopardized.

It seems that mere consistency of thinking must arrive at the conclusion: *either* the Bible is too vague and too obscure to be of any use at all, and that being the case we could as well stop talk-

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ing of Christianity, *or* sincere listening to the Bible and sincere obedience to its message must lead to Christian unity. Of course, this unity does not exclude variety of apprehension, but this variety must be a variety within certain limits, not limitless as it is now. If this is a correct statement of the alternatives, our allegiance to Christ makes indifference towards creeds at variance with our own impossible. No appeal to Christian love can alter this fact. There will be no Christian love if there is no Christian faith.

The endeavor to realize Christian unity by neglecting the existing churches starts with the unrealistic and loveless and superficial view of ourselves as standing apart from and above other Christians. As a consequence the end of it must be not Christian unity but the addition of a new church or, more likely, a pseudo-church, to those already existing.

Unity of organization, which should not be thought of as uniformity but rather as unity in variety, is something to long for and work for. Unless this unity of the body is also a unity of the soul it is not Church unity. Church unity is unity in Christ, already existing. When it comes to manifesting this unity, it must be done by a common witness of all Christians to the Christ of the Word. Such witness demands not only common action but also a "common mind and understanding" in matters of faith.

Questions Following Address by Dr. Lindstrom

1. Does cooperation involve compromise? *e.g.*, The Lutheran doctrine of Holy Communion?
2. Should the Church stand for certain convictions, or include all people who are searching for the truth?
3. What about the Church and the necessity of individual members involved in moral compromise in order to make a living?
4. Is the end of oecumenism compromise of our deepest convictions or a synthesis of them?
5. How can liberals and conservatives get together?
6. Why don't we know what theological language means?
7. What opportunity is there for studying theology in state universities?
8. How important are beliefs because of their determining influence on conduct?

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OUR COMMON CHRISTIAN RESOURCES

Summary of address by Eliot Porter

Our religion is history. Nobody sat down and thought it out. It was wrought out through centuries of experience. If we are to understand it we must work mentally through the process. "The only advance in men is the accumulation of human experience" (Dean Inge). An appreciation of the past could save us from many unwarranted enthusiasms and much unwarranted despair. The greatest problems of life are recurring problems that have all been faced in the course of the history of Christianity. There is a given element in Christianity: It is a religion of revelation. God wrote first on the pages of history. Slowly, one by one, the greatest seers deciphered what God was saying. Above all we must understand Jesus against the background of history. Historical criticism has given us a new Bible by revealing the strata of developing realization of the will and purpose of God—the role of the Prophets; the experience of Israel in exile; relationship with other nations; the problem of undeserved suffering.

We need to understand Jesus. If ever anyone lived like that we can never be the same again and we can never look at the world again in the same way. Importance of studying the interpretations of Jesus by his followers as recorded in the New Testament. Four advantages of a knowledge of the Bible:

1. Detachment—our own prejudices, desires and problems are seen against the experience of the ages;
2. Loftier expressions of own experiences—"I have found my own doubts all expressed in Ecclesiastes—only so much better";
3. The validation of our own religious experience;
4. The contagion of the religion presented in the Bible.

Inclusion in some worshiping group. It is hard to be a Christian alone. A man may get an education without going to college, but the odds are terribly against him;—similarly religion without the Church. In Church worship "life's question marks become straightened out into exclamation points." Private worship is necessary for full appreciation of public worship.

Christian hope, purpose, and enthusiasm. Our day has seen a sudden shift from unlimited hope to unlimited despair. The first

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century was remarkably like our own. An epitaph used so frequently on tombstones in the Roman world that it was often indicated by the initials of the Latin words: "I was not, I was, I am not—I do not care." The earliest Christians saw history moving toward a goal and coming out somewhere. "They out-lived, they out-thought, and they out-died the pagan world."

Christianity facing reality without blinking or denying sin, injustice, suffering and death. It dares to face them squarely and transforms them. Our religion has a cross at its center. The more tragic life becomes the more adequate our faith is revealed to be.

The Church. We need the Church to deepen our faith and to express our commitment to Christ and His cause in the world. In spite of all that is said about hypocrites in the Church and saints outside of it, in the long run most of the salt of the earth are in the Church and most of the rotters are outside of it.

THE SIGNIFICANCE OF THE CONFERENCE

Summary of remarks by M. Willard Lampe

The Conference is obviously significant because of its widely representative character. It includes men and women, represents small colleges and large universities, all sections of the country, many different denominations, and it does not draw the color line.

There are resemblances and differences between this Conference and the one in Evanston in 1924. Both were student-controlled; the Evanston Conference vociferously so, this Conference with a more deferential attitude towards adults. Both were keenly and intelligently concerned with applying Christian ideals to acute social issues. The Evanston conference however, was more zealous, even belligerent, in pointing out the shortcomings of the Church and in demanding a new day of ecclesiastical house-cleaning.

This Conference, in my judgment, has not adequately recognized the anti-clerical and anti-ecclesiastical temper of our day. The Church is under fire not only in dictator countries, but in the democracies. Why should a strongly idealistic man like Norman Thomas leave the ministry?

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On the other hand, the Conference has not sufficiently recognized the best that can be said about the Church today:—its single-handed resistance to dictators, its conferences like Oxford, Edinboro, and Madras, and the mergers like that proposed between the Episcopalians and Presbyterians.

The deep significance of this Conference lies in its alignment with the ecumenical idea and movement. There are three essential elements in the contemporary ecumenical movement, and with each of these the conference has expressed hearty accord: first, the conviction that there is a common Christian faith underlying all the varieties of Christian doctrine, that this common faith centers in Christ, with its accompanying belief in the fatherhood of God, the worth of man, and the power of the love seen in the Cross; second, the conviction that there is, underlying all the denominations, one Christian fellowship, the true church of Christ. Apparent weaknesses of the conference at this point were: failure to explore the question of denominational loyalty in relationship to the coming of a wider Christian fellowship; and greater interest in Jewish-Catholic-Protestant and other forms of desirable fellowship than in the effective cooperation of Protestant bodies themselves. The third essential element of the ecumenical movement, to which this Conference has enthusiastically responded, is the conviction that the united Christian fellowship should keenly feel and express the tension between the Christian faith and all the paganisms and secularisms of our day.

"Let the Church be the Church" was the slogan of the Oxford conference, and it fairly expresses much of the mood of our Conference here, in at least the following senses: first, the Church should enlist a higher loyalty than any other institution; second, it should be a real and inclusive fellowship, superior to all differentiations of race or social condition; and third, it should challenge everything clearly unchristian in our social order, and persistently pursue the Kingdom of God on earth.

We have felt and expressed in this Conference the audacious faith that in the Gospel of Christ there is the possibility of redemption from all moral evil, and an answer to all the needs of human life. We have thought in our devotional and discussion periods of the prayer of Christ that "they all may be one." The

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Conference for each of us will continue to be significant as we enter deeply into the spirit of that prayer.

WHAT ARE CHRISTIAN STUDENTS UP AGAINST?

A digest made from the questions and remarks of 35 students

A. What *particular* problems do *Christian* students face?

I. How can we make the Christian message vital and appealing to all students?

1. What about social idealists and humanitarians?
2. How overcome the general indifference of students to religion?
3. Shall we be religious or Christian?
4. What about compulsory chapel?
5. How resolve the conflict between the Church and campus Christian organizations?
 - a. Escape of students from home religious ties.
 - b. Guidance of students into Church after college.
6. How resolve the difficulties raised by the low personality standards of Christian students?
7. Conflict of secularism and materialism vs. Christianity?

II. How shall we as Christian students face the social issue of today?

1. Pressure from administrations against social action?
2. How far cooperate with labor unions, cooperatives, and other liberal, secular groups?
3. Problem of propaganda issued by radical student groups?
4. What about compulsory military training?
5. How can denominational groups cooperate in social action?
6. What about observance of Sunday?

III. How shall we as denominational groups organize and work most effectively?

1. How organize—non-denominationally or inter-denominationally?
2. What about the competition of fraternities and other extra-curricular activities?
3. What about rewards? Shall we offer them?
4. How raise money best for our programs?
5. What about cooperation with non-Christian groups?
6. College vs. university? Problem of Christian education and its financial support?

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B. What problems do *all* students face?

1. Vocations—courses in college and university.
2. Men—women relationships.
3. Personality adjustments.
4. Social problems—war, economics, race, etc.
5. What is religion and where does it fit in?
6. Self-government.
7. Recreation—drinking, loose sexual relations.
8. Speeded-up life—no time for self.

C. A. J. Elliott's characterization of the American student:

1. Lack of motivation or any stabilizing power in life—confusion.
2. Lack of transfer of an external motivation to an internal motivating power.
3. Lack of any criterion for judging between right and wrong. Dependence upon mores of group.
4. Total illiteracy about political, social, and religious groups.
5. No knowledge of roots of Christianity.

WHAT ARE WE DOING TO SOLVE OUR PROBLEMS?

A digest made from the remarks of 40 students

WORSHIP

Church Services:

Church packed to doors every Sunday morning. Students take charge of choir, organ, ushering.

Students lead worship at regular intervals.

Emphasis on one university campus by one group is put on church attendance.

Church is filled with students, practically all students go to Sunday School.

Church invites a sorority or fraternity every Sunday as special guests; excellent response.

University or College Services:

Several institutions recently began occasional services; well attended. Some institutions hold service every Sunday.

Lenten Services:

Brief noon services on several campuses backed by all Christian groups. Episcopal group on one campus held daily noon service.

Easter Service:

Early morning service for all students.

Chapel Services:

Voluntary brings fewer students but has better spirit.

Compulsory in a few institutions but with cuts.

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Service too mixed up in aims.
Chapel led by students better attended.
Chapel discontinued and then restored at request of students.
Chapel speakers suggested by Church group.
Chapel service held in neighboring church increased attendance and improved spirit of devotion.

CHRISTIAN STUDENT FELLOWSHIPS

National:

Lutheran Student Association of America and Baptist Student Union described.

Regional:

Indiana, Missouri, New England and New York.

Metropolitan:

Los Angeles.

Campus:

Interchurch Councils include church groups and Y.M.C.A. and Y.W.C.A. in many institutions.

Y.M.C.A. and Y.W.C.A. more important than church groups on some campuses; on others not connected with church groups of students.

International Good Will Club open to all students.

Student Religious Association includes Protestants, Roman and Greek Catholics.

Sunday evening meetings increase sense of importance and responsibility.

Luncheon meetings once a week for study or lecture course, with guest missionaries and pastors.

Church groups sometimes considered a campus activity, in which case well attended.

Ministerial students as a group need counselling; one university mentioned as doing that well.

Deputation teams in a number of groups.

Daily devotions stressed by one group.

University Christian Mission:

Reported as being most helpful on two campuses.

COURSES IN RELIGION

Credit courses helpful on several campuses.

Credit courses introduced at request of students.

Course in religious questions and seminar in ethics carried on by one university religious council which also conducts a freshman round table and maintains a religious library.

What Christ would mean in the world today was the name of a course conducted on one campus. "Students discovered that Christ's teaching is impracticable in the modern world; therefore a Christian cannot endorse the present social order."

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STUDY OF SOCIAL PROBLEMS

Race problem—one group (in the extreme south) studied this for a whole year, visiting negro schools and inviting negro speakers.

Negro housing investigated.

Jews form a large minority group and must be considered.

Recent visits of round table group of Jews and Christians most helpful.

Hillel Foundation, Y.W.C.A. and Methodists held simultaneous meetings.

Christian Association alternate rabbis and ministers at their monthly meetings.

Relations of men and women in courtship and marriage with best leaders noted in two groups.

Cooperatives studied and maintained.

Course on public health—syphilis, etc.

Experiments in use of leisure time.

Christian character development through a regular Saturday evening group.

Peace education including invited speakers and by use of play, Bury the Dead.

Social experimentation—women students working in private homes organized into a Greek letter society. Work holidays at fresh air camps (three campuses). Hospitality to outside students tried on one campus.

REPORT OF COMMISSION I

HOW CAN WE AS CHURCH STUDENTS COOPERATIVELY DEVELOP AND EXPRESS THE CHRISTIAN FAITH AND THE CHRISTIAN WAY OF LIFE IN OUR PERSONAL RELIGIOUS LIVING?

The discussion and recommendations were based on the following assumptions:

1. God as a loving and universal Father of mankind.
2. The supreme worth of human personality and brotherhood of man.
3. The ultimate realization of God's will on earth; the Kingdom of God.
4. All as revealed in the Person and Life of Jesus Christ, His Son, our Lord.

The Christian way of life is the inevitable product of these basic beliefs.

How then can we as church students cooperatively develop and express the Christian faith and the Christian way of life in our

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personal religious living? Our suggestions fall naturally into two classifications.

First, what can we do in our local denominational groups to encourage the development of the personal religious life for our individual members and in ourselves? It is our judgment that local religious groups should include as an integral part of their program :

1. Encouragement of participation in daily devotions.
Private or group prayer and meditation.
2. Attendance at public worship services and regular participation in Lord's Supper.
3. A sharing of Christian fellowship and experiences.
4. The study of the Bible and the Christian faith.
5. The giving of self to specific areas of Christian service in both Church and community.

The above are thought to be necessary for the fulfillment of our purpose as Christian students.

It was thought also that a Rule of Life, embracing some if not all of the above points, to be adopted by students individually or by local or national groups, might be an assistance in the development of personal religion.

Secondly, what can we do in cooperation with other church groups on the campus in developing the personal religious life of students? Among the suggestions made were :

1. Provision for inter-denominational mid-week prayer services, Lenten services, morning watches, etc.
2. Arrangement for a chapel or a suitable room centrally located near the campus for the use of students of all denominations in their private and group devotions.
3. The sponsorship of courses in Christian religion as a part of the college curriculum or to be carried on by independent church student organizations on the campus.
4. The continuance and extension of the University Christian Mission to colleges throughout the country, both large and small.
5. It was thought by some that under certain circumstances an inter-denominationally sponsored social program might be undertaken.
6. That denominational Boards and the University Commission be requested to explore the possibility of pro-

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ducing more adequate devotional materials and guides for Bible study upon the student level.

It was the opinion of this commission that the problems and techniques of personal religious living are fundamental to all other questions presented at this conference.

ALDEN D. KELLEY—*Chairman*

RICHARD STEDDING—*Student Co-Chairman*

LAVERNE WILLIAMS—*Student Co-Chairman*

REPORT OF COMMISSION II

HOW CAN WE AS CHURCH STUDENTS COOPERATIVELY DEVELOP AND EXPRESS THE CHRISTIAN FAITH AND THE CHRISTIAN WAY OF LIFE IN CHRISTIAN SOCIAL ACTION?

We believe that the Christian Way of Life involves living by the philosophy of Jesus which is a philosophy of love and service with respect for personality which recognizes all persons as being on an equal basis. It includes justice for all men supplemented by fellowship, brotherhood, and love; a sympathetic understanding of the problems and weaknesses of people and the faith that this is God's universe. All these things must be followed by an intelligent Christian aggressiveness.

We realize that fundamentally the Church is responsible for making the change in the individual who in turn influences the group character. We also realize that there is no adequate solution of any social problem without changing the basic motivation of the individual from self-interest to group service. Religious groups, we feel, are best fitted to bring about this change because of the Christian accent upon personality value and the kinship of man.

PART ONE

Among the problems necessitating social action are:

I. Racial and religious prejudice directed against various races particularly Negroes and Jews. It is manifested by segregation; housing restrictions; exclusion from professions and trades, honorary societies, and important student offices; also by limitation of numbers admitted to colleges by the quota system.

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We feel that no true solution to this problem can be achieved until the Church itself opens its doors, services, and opportunities to all races alike and we suggest:

- a. That church student groups take first steps by bringing together persons of different races in a fellowship of worship.
- b. That specific techniques which have proved effective include: fireside discussions with persons of minority racial groups; exchange worship services with other racial groups; and various racial groups working co-operatively on projects, racial or non-racial.
- c. Opposition to state and national discriminatory legislation.
- d. Cooperation with national church boards of social action and similar agencies of the church where such exist.
- e. That church boards of education and local campus groups cooperate with Jewish student groups in arranging for refugee students to study in American colleges and universities. (Information may be obtained from the International Student Service, 8 West 40th St., New York City.)
- f. That all church groups give special emphasis in the next year to the problem of the Jew. (In view of the increasing anti-Semitic feeling.)
- g. That church student groups study the lynching problem and support future Federal anti-lynching legislation which is in accordance with Christian principles. (An amendment calling for striking out the word *Federal* was defeated by 33 students, 8 leaders voting in the affirmative, 35 students and 12 leaders voting in the negative.)

II. Economic maladjustments are arising from the inadequacy of the present capitalistic system. This system has increased wealth and fostered education, science, and art. However, many personality-debasing evils such as prejudice, discrimination, poverty and want in the midst of plenty, destructive competition, denial of civil liberties, a religion of selfishness, feelings of insecurity, have also resulted. We feel that these evils necessitate great changes which may result in a new system and that in developing a more Christian social order we must build upon the best which we have in the old. We suggest:

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- a. That church groups study, support, and participate in the cooperative movement, especially in student cooperatives.
- b. That church student groups cooperate with the Y.W.C.A. and Y.M.C.A. in making available vocational guidance to students.
- c. That church student groups work for the continuation of the NYA.
- d. That through campus inter-religious councils, commissions with denominational representation be established to study specific aspects of the economic problem. Such groups might deal with labor, monopolies, or some problem which has particular local interest.

III. We feel that war is unchristian and that it destroys personality, cheapens life, and misuses wealth. We suggest that:

- a. Church student groups oppose compulsory R.O.T.C. in colleges and high schools and work for exemption from R.O.T.C. for conscientious objectors.
- b. Church boards and similar church peace agencies support their conscientious objectors.
- c. Church student groups urge their memberships to enter actively into the peace projects of the campus and of national Christian organizations.
- d. Church student groups study and oppose blind patriotism and nationalism, and groups advocating such patriotism.

IV. In the area of social action we suggest that:

- a. Church student groups support the Far Eastern Student Service Fund.
- b. Church student groups support the Spanish Child-Feeding Mission.
- c. Information giving background for the above projects be furnished local groups by national church boards.
- d. Church student groups cooperate with and urge their members to participate in such social action projects as industrial inquiries, work camps, peace activities of such organizations as the American Friends Service Committee and the National Intercollegiate Christian Council.
- e. Through the University Commission or church boards, a commission be established to develop definite methodology for social action applicable to particular problems.
- f. Church student groups do not participate in movements committing them to a doctrine of hate.

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We are convinced that the entire social action program must be undergirded by the privileges of freedom of speech and assembly.

LURA E. ASPINWALL—*Chairman*

ROBERT BELCHER—*Student Co-Chairman*

BARBARA GARDNER—*Student Co-Chairman*

PART TWO

Problems not considered by the Commission but reported to the Conference by sub-committees of two appointed by the Commission.

Marriage and Sex Relationships:

Whereas marriage is a truly social institution,

Whereas marriage is a social problem since it is the foundation of a very important social unit,

Whereas there is insufficient opportunity for students to know those of the opposite sex through engaging in activities together, we suggest:

1. That Christian agencies sponsor activities that will produce wholesome recreation and make it possible to know one another before engagement and marriage.
2. That student groups encourage
 - a. Lectures and seminars dealing with this problem.
 - b. Placing more books on this subject in libraries and other accessible places.
3. That student groups work for uniformity of state marriage laws in regard to:
 - a. Wassermann or Kahn tests before issuing the marriage license.
 - b. Minimum age requirements with and without parental consent.
 - c. Uniform time between application and issuing of license.
4. That church groups investigate merits and demerits of instruction in birth control and birth control clinics.
5. That church student groups urge their respective colleges and seminaries to incorporate courses in counselling on marriage problems.

Crime:

- A. For prevention of juvenile crime, we suggest that student groups encourage and participate in:

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1. Establishment and (or) support of settlement houses in the slum areas.
2. Establishment and (or) support of health clinics in delinquent regions.
3. Establishment and (or) support of play grounds in congested areas with proper supervision and instruction.
4. Work for slum clearance and improved housing.

B. For prevention of crime among adults, student groups should encourage:

1. Vocational guidance
 - a. By churches.
 - b. Among groups like the Y.M.C.A. and Y.W.C.A. and support existing programs.
 - c. For prisoners for the prevention of future crime upon dismissals.
2. Inter-church social action in providing education, clubs and recreational centers for men and women of college age who have been unable to attend colleges and universities.
3. Honesty in campus practices with adherence to school regulations.
4. Changes in the economic order that will alleviate conditions of the under-privileged.

Gambling:

We suggest that student groups:

1. Oppose any gambling tendencies in their own churches;
2. Establish a recreational program in the college to substitute for gambling where it exists;
3. Oppose all attempts to legalize gambling.

Vocational Guidance:

We suggest that student groups encourage:

1. More adequate programs of vocational guidance in colleges;
2. Vocational education in penal institutions;
3. Libraries to carry more good books on the subject;
4. Church groups to set up and let it be known that capable men would be willing to advise and to assist in the solution of the individual's problems.

Liquor:

We suggest that student groups:

1. Use materials coming from church boards on the physical and mental harm of liquor and that the boards make

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- an evaluation of available materials to make sure they are of college caliber;
2. Urge that church groups sponsor enjoyable parties and show youth that a good time can be had without intoxicating liquors.

REPORT OF COMMISSION III

HOW CAN WE AS CHURCH STUDENTS COOPERATIVELY DEVELOP AND EXPRESS THE CHRISTIAN FAITH AND THE CHRISTIAN WAY OF LIFE IN OUR RELATIONSHIP WITH OTHER STUDENT GROUPS?

PRINCIPLES

The Commission believes that certain fundamental principles should be set forth:

1. That the Church has a primary responsibility in the student field.
2. That the local church is an expression and channel through which a student must find his continuing religious experience.
3. That religious activities should be recognized as a fundamental part of the educational process of the campus. For instance, there is no reason whatever why a department of religion in a college should be unrelated to a program of religious activities in the college.
4. That since religious activities are part of educational processes, the faculty and administration have a primary responsibility for developing the religious life of students.
5. That a religious activities program should creatively develop a student initiative and leadership.
6. That there are wide areas of experience common to all Christian groups.
7. That there are religious, intellectual and social problems that are peculiar to students as such and therefore distinct from those of other youth.
8. That the student religious activity programs must provide for inter-campus, inter-denominational, and inter-organizational contacts and associations.

SECTION I. RELATIONSHIPS WITH OTHER STUDENT RELIGIOUS GROUPS ON THE LOCAL CAMPUSES

- I. The Commission recommends that all types of organizations found on the campuses work together more closely and correlate

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their programs so as to preclude all overlapping and duplication of efforts. In view of the desperately critical world situation, we recommend that the imperative minimum is to have *all* Christian agencies working together. These organizations are:

- a. Denominational groups.
- b. Non-denominational groups.
 1. Y.M.C.A. and Y.W.C.A.
 2. Chapel Union or similar organizations.

II. In view of the groups which are now working successfully together on college campuses, we recommend that the following types of cooperative effort be used as examples:

- a. Inter-denominational cooperative groups such as the Inter-Church Councils.
- b. Inter-Faith Councils, which are made up of Protestants, Catholics, Jews, and others.
- c. Student Christian Associations.

III. In regard to the types of specific instances in which cooperative effort has been more or less successful, the Commission recommends for study the following campus groups, which were reported, discussed, and approved in our commission:

- a. The University of Chicago: The Inter-Church Student Council is made up of all Protestant Church students who are interested in the inter-denominational program.
- b. Southern Methodist University—A Church-related University: The Student Council of Religious Activities works to correlate the department of religion with student activities. Two representatives from each of the Y.M.C.A., Y.W.C.A., School of Theology, and seven denominations with seven representatives at large, make up the council.
- c. Winthrop State College for Women in South Carolina: The United Religious Council is made up of pastors from local churches, student secretaries, four members of the administration of the college, Y.W.C.A. secretary, two students from each denomination, three students from the Y.W.C.A.

IV. Recognizing the success of group cooperation in certain projects, this Commission recommends that the church groups here assembled work together in the following areas: union worship services, social service projects, deputations, orientation, recrea-

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tion, publicity, special speakers and religious emphasis weeks, summer camps, specialized extra-curricular courses, etc.

SECTION II. REGIONAL AND NATIONAL COOPERATION

I. There are in this country regional student Christian movements in which church groups in colleges and universities democratically participate with student Christian associations in student Christian work. They have regional offices, regional staffs, regional councils and regional programs.

It is the recommendation of this Commission to the local church groups on campuses that they study the participation of church groups in these regional movements with the expectancy that nationally the church groups will ultimately cooperate in all areas with the view of developing a United Student Christian Movement. Such regional movements are the New England Student Christian Movement, the New York State Student Christian Movement and the Middle Atlantic Student Christian Movement.

II. It is the recommendation of this Commission that there be inter-denominational leadership training in institutes, conferences, etc., for the training of lay leadership, campus pastoral leadership, directors, and adult counsellors for student Christian work. We further recommend that the University Commission explore the possibility of incorporating courses in the regular curriculum of theological schools, schools of religion, and other graduate institutions training for leadership for the purpose of training leaders in student Christian work.

III. We recommend that in addition to the work already being done in certain regions there be a regional inter-denominational exchange of personnel, and sharing of resources for the enrichment of local and regional student Christian work.

IV. We recommend that we engage in common projects:

- a. Locally (See Section I).
- b. Regionally.

Summer training conferences for leadership.

Conferences held for the thorough study of a given theme such as: vocational guidance, marriage and the home, work camps, international relations, service projects.

- c. Nationally.

The observance of the World's Student Christian Federation Day of Prayer.

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Participation in a national relief project like the Far Eastern Student Service Fund.

Participation in a conference of leaders on the Student Christian World Mission at Christmas time 1939.

Participation in the North American Conference on the Christian World Mission in 1941.

Cooperation with the United Christian Movement of North America in a Christian Peace Observance of Armistice Day.

V. We recognize the need for an adequate periodical in the student field that interprets the Church and makes a prophetic interpretation of the Christian religion in terms of student language and experiences. While we recognize *The Intercollegian and Far Horizons* and the service that it renders, we do not feel that it adequately serves the church student groups. We recommend that, as soon as steps be taken to make it possible for *The Intercollegian and Far Horizons* to be a periodical which adequately serves the church student groups, we church student groups give it hearty support.

VI. This Commission recognizes the value of this Inter-Church Conference, and we recommend that similar conferences be held at the discretion of the University Commission.

VII. This Commission senses the importance of having the student view-point expressed in the University Commission. We therefore request that a student representing each of the denominations included in the University Commission be invited to be present at a meeting of the Commission at least once a year. Each denomination shall select its student by whatever method it desires.

VIII. We recommend that the University Commission with its students participating study the possibility of the development of a United Student Christian Movement in America.

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H. D. BOLLINGER—*Chairman*

JESSICA JOHNSON—*Student Co-chairman*

RICHARD WICHLEI—*Student Co-chairman*

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APPENDIX TO REPORT OF COMMISSION III

Explanation of Nomenclature:

The *Council of Church Boards of Education* is a council of 24 Boards of Education of as many churches. It has various departments and phases of work, one of which is—

The *National Commission on University Work*. This is a commission of secretaries who are charged with the responsibility of student work for their respective denominations. The following have some type of national program of student work and are therefore represented on the National Commission on University Work:

Baptist—Northern Convention	Methodist Episcopal
Baptist—Southern Convention	Methodist Episcopal, South
Congregational—Christian	Presbyterian USA
Disciples of Christ	Presbyterian US
Evangelical and Reformed	Protestant Episcopal
United Lutheran	

The *World's Student Christian Federation* is nationally organized in 27 different countries, with corresponding members in other countries. In a country the W.S.C.F. recognizes only one nationally organized student movement. In the United States at the present time there is a provisional council of the W.S.C.F. This is made up of representatives from the National Commission on University Work, the Student Volunteer Movement, and the National Intercollegiate Christian Council.

The *National Intercollegiate Christian Council* is a council of the National Council of the Student Division of the Y.M.C.A. and the National Student Council of the Y.W.C.A. The N.I.C.C. includes student, staff, and faculty representatives of nine regions of the United States.

The *Student Volunteer Movement* has a rich missionary background in the student Christian world. Its present emphasis is: education in the world mission of Christianity; recruiting and cultivation of Christian students for service abroad. It operates through a general committee on which are representatives of the National Commission on University Work, the Foreign Missions Conference, the student divisions of the Y.M.C.A. and the Y.W.C.A., the N.I.C.C. and the Student Volunteers.

The *International Council of Religious Education* is a council of agencies having to do with religious education in the churches. It deals with all age groups including youth (17-24). In 1934 the staff leaders of the youth agencies inaugurated what was known as the program of Christian Youth Building a New World. They committed their program to youth and there have since been held three great national youth conferences: Lake Geneva (1934), Lakeside (1936), and Columbus (1938). The name has now been changed to—

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The *United Christian Youth Movement of North America*. About 40 youth agencies of the United States and Canada are represented. Although the movement is for youth (17-24), of the more than 800 delegates present at Lakeside, 425 were college students. The Movement has a university committee.

The *Federal Council of Churches of Christ in America* is a nationally organized council of about 25 denominations. It has many departments and commissions. It does not have a student department. However, the Federal Council is sponsoring the University Christian Mission on about 20 campuses this year. For this special project there has been created a national committee on which are representatives of the National Commission on University Work, the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement.

For information, correspond with your National Headquarters, or write:

Council of Church Boards of Education, 744 Jackson Place, N.W., Washington, D. C.

National Commission on University Work, 744 Jackson Place, N.W., Washington, D. C.

World's Student Christian Federation, 13 Rue Calvin, Geneva, Switzerland.

National Intercollegiate Christian Council, 347 Madison Ave., or 600 Lexington Ave., New York City.

Student Volunteer Movement, 254 Fourth Ave., New York City.

International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

United Christian Youth Movement of North America, 203 N. Wabash Ave., Chicago, Ill.

The Federal Council of the Churches of Christ in America, 297 Fourth Ave., New York City.

The Student Christian Movement in New England, 167 Tremont St., Boston, Mass.

New York State Student Christian Movement, Room 1002, 2 West 45th St., New York City.

Middle Atlantic Student Christian Movement, 3601 Locust St., Philadelphia, Pa.

REPORT OF COMMISSION IV

HOW CAN WE AS CHURCH STUDENTS COOPERATIVELY DEVELOP
AND EXPRESS THE CHRISTIAN FAITH AND THE CHRISTIAN
WAY OF LIFE IN BECOMING INTELLIGENT AND
PRACTICAL CHURCHMEN?

In trying to get at the problem Becoming Intelligent and Prac-

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tical Churchmen, we decided that we should first have some idea as to what the Church is.

The word CHURCH sometimes refers to an invisible, mystical Body of Christ, and sometimes it refers to a group of local congregations organized into a denomination.

We discovered that there are three main types of church organizations: The congregational type, the presbyterian type, and the episcopal type. We are calling on three members of the Commission to explain these types.

We recognize that there are some Christians who believe that Jesus Christ founded the organization of the Church, its ministry, government, and sacraments in His commission to Peter. There are others who hold that what Jesus Christ left behind, as Archbishop Temple pointed out, "was not an organized society with constitution and rules, nor was it a book which he had written for the guidance of his disciples; but it was a group of disciples united to one another by their common allegiance to him. It was a living fellowship." This living fellowship that Jesus left, the early Christians believed, was a continuation of the remnant of the true Israel, God's Church, established centuries before the Christians inherited the promises of God to the Hebrews.

Furthermore, we are aware of the fact that the historical continuity of Christian fellowship is thought by some to be preserved by apostolic succession. Others believe that the continuity of the Church and fidelity to apostolic truth can be secured without the apostolic succession of bishops or presbyters.

We faced the question as to the function of the Church in the religious life of individuals. There seem to be two fundamentally different conceptions as to the place of the Church: In some Protestant denominations an individual enters the Church only after conversion, when he already has entered into a saving relationship with God, but other denominations hold that salvation takes place within the fellowship of the Church, in which case conversion is thought of as a process rather than as an event.

Since we realize that the Gospel of Christ is sufficient for every need of man, we considered the question of the relation of the Church to economic and social issues from this point of view: Should the Church work for social change direct, or should it inspire its members to work for social change through non-church

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organizations? Two main opinions were expressed: The Church should redeem individuals and let them change the world order; the Church should encourage groups within the Church to experiment in fostering Christian relationships. Those holding either opinion agree that the Church should speak a clear word concerning the Christian implications of social issues.

We found this discussion as to the nature of the Church and its function in the religious life of individuals and society so fruitful that we felt that church students generally should have an opportunity to share in this experience.

We recommend, as a step toward becoming intelligent churchmen and toward a better understanding of the nature of the Christian Church, that round-table discussions be held on local campuses participated in by student representatives of the various denominations; and to this end we suggest that the members of the University Commission pass this recommendation on to their campus representatives.

We had only limited time to give to consideration of the desirability of a united student Christian movement in America. We agreed that the Church is necessary and that students should be vitally related to it in college as also in the years before and after college. We recognize that the entrance into the ecumenical Christian Church is possible only through a denomination at the present time.

The two choices before us seem to develop either a federated inter-church student movement, or a student movement including non-denominational and denominational student groups.

We recommend that the University Commission, with students participating, study the possibilities of the development of a united student Christian movement in America.

We request the University Commission to prepare for students a bibliography on the Church, including materials on the various denominations.

Suggestions for a Bibliography

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NENIAN C. MCPHERSON, *Chairman*

EMMA LOUISE BENIGNUS—*Student Co-chairman*

DOUGLAS McNAUGHTON—*Student Co-chairman*

REPORT OF COMMISSION V

HOW CAN WE AS CHURCH STUDENTS COOPERATIVELY DEVELOP AND EXPRESS THE CHRISTIAN FAITH AND THE CHRISTIAN WAY OF LIFE IN THE WORLD OUTREACH OF CHRISTIANITY?

Whereas—

We believe the Christian message is the only answer to the world's urgent and dire need, and

We recognize the lack of information on, misunderstanding concerning, and indifference to, the world mission of Christianity in student groups, and

We recognize our fellowship with Christian students everywhere in working toward a world Christian community, and

We feel that it is the responsibility of Christians to lead all men to the Christian faith in God, Father, Son, and Holy Spirit, according to the Scriptures, and to live as true disciples of Jesus Christ,

Therefore—

A. We call on the church student groups to join in a strengthened program in the world outreach of Christianity.

B. We make the following recommendations:

I. Missionary

1. We urge that students seriously study the Christian message in order to under-

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stand the tremendous implications of the uniqueness of Christianity which proclaims the good news that God has come to man on his level of sin in the person of our Redeemer and Lord, Jesus Christ.

2. We recommend that the church student groups cooperatively set up commissions and conferences to study the international economic maladjustments, national policies of imperialism and nationalism, and other factors preventing the growth of the World Christian community.
3. We urge the participation of the church student groups in the efforts of their respective denominations through their regular missionary channels to accomplish the world outreach of Christianity.
4. We urge the church student groups to use the resources of the Student Volunteer Movement (254 Fourth Ave., New York City) and the Missionary Education Movement (150 Fifth Ave., New York City) as a means of informing themselves as to the urgency of the world outreach of Christianity.
5. We recommend to the church student groups the plan of the Student Volunteer Movement for a North American conference on the Christian World Mission in 1941.

II. Fellowship

1. In a day when divisions between classes, races, and peoples are being sharpened, we emphasize that Christianity should admit no barriers to those who would join the Christian fellowship. We urge that Church students seriously seek to find the place they should fill in the world fellowship of Christians, realizing that world Christian fellowship is the aim of all those who call themselves lovers and followers of our Lord, Jesus Christ.

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2. We recommend to the church student groups that they use the preparatory and follow-up materials for the World Conference of Christian Youth at Amsterdam. (Mr. Ivan Gould, United Christian Youth Movement, 203 N. Wabash Ave., Chicago.)
3. We urge the church student groups actively to align themselves with the World's Student Christian Federation through the Provisional American Council, and we urge them to participate in its life with the suggestion that the World Day of Prayer be observed in as many places as possible on February 19. (Miss Mary E. Markley, 744 Jackson Place, N.W., Washington, D. C.)
4. We commend to the church student groups the support of the Far Eastern Student Service Fund. (600 Lexington Ave., New York City.)
5. We commend the activities of the Committee on Friendly Relations to Foreign Students, calling the attention of the church student groups to the necessity of bringing the Christian message to the foreign students on our campuses.

HERRICK B. YOUNG—*Chairman*

HARRIET CULLER—*Student Co-chairman*

OSWALD ELBERT—*Student Co-chairman*

RESOLUTIONS

The student delegates of the Inter-Church Student Conference extend their sincere appreciation to the University Commission for the opportunity afforded by this Conference to express the student point of view on student problems.

We profoundly believe it indicates a trend in the relationship of the Church toward its student members that should be encouraged and extended.

It is our conviction that an extension of the democratic process by inviting and encouraging student participation in the planning and administration of all church-student activities is a most vital

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step in the direction of securing and insuring student interest and meeting student problems.

We are indeed grateful to the University Commission for its contribution to this process through its recognition of the vital need for democratic student planning as exemplified in the motivation and technique of this significant Conference. May this spirit be extended throughout all relations of the adult leadership of our churches and their student members.

Because of the very serious and immediate danger of a war for which all nations are feverishly preparing;

Because no government is seemingly ready or willing to participate in a world conference of any sort, which would seek to discover the roots of the present tension, with the purpose of cooperatively seeking to remove those roots and to solve the problem of war;

BE IT RESOLVED—That this Conference send a letter to Dr. Albert Palmer, approving his endeavor to have the Church take the initiative in calling such a world conference; and,

That we further send a letter to the Federal Council of Churches of Christ in America, urging it to respond to Dr. Palmer's appeal by taking the initial step; and,

That we further ask church students everywhere to urge their own church to support this movement.

The Conference expresses its appreciation of the courtesies extended by the Evangelical Theological Seminary and North Central College and President E. E. Rall.

Any money remaining after all the expenses of the Conference have been paid will be equally divided and given to the World's Student Christian Federation and the Far Eastern Student Service Fund.

Voted: That each denominational group nominate a student and from these eleven nominees three be chosen to represent the University Commission on the executive Committee of the United Christian Youth Movement.

Elected:

Ruth Bergstrom, Lutheran, University of Chicago.

Durwood Fleming, Methodist, Southern Methodist University.

Philip Regensdorf, Episcopal, University of Wisconsin.

As Alternates:

Robert Belcher, Disciples, Purdue University.

Judson Allen, Baptist, University of Chicago.

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Mary Clair Rhodes, Episcopal, Northwestern University.
Ruth Seikert, Lutheran, University of Wisconsin.

Voted: That William Cole of Columbia University be nominated as a possible member of the administrative committee on the United Christian Youth Movement.

REPORT OF THE NORTHERN BAPTIST GROUP

We appreciate the interest in the ecumenical movement shown by the University Commission, and particularly their labor in sponsoring this extremely valuable conference. We the delegated representatives appreciate the honor and feel deeply the responsibility of representing Northern Baptist students at this Inter-Church Student Conference.

We feel that the value of this conference lies largely in the fact that it has brought to us a new realization of what the ecumenical spirit is, including inter-denominational cooperation, understanding and resolution of denominational differences, appreciation of the world-wide fellowship of Christians, and significance of the universality of the Christian faith in reaching out to include all people and all of life. We found that a further value of this conference lies in our growing appreciation of a deep underlying unity which pervades the entire body of Christians in the face of recognized differences in doctrine, organization, and methods.

We have been impressed by the proof of the enthusiasm, earnestness, and intelligence of our fellow delegates in seeking to live the Christian life and in facing problems which confront all of us, regardless of sectional or denominational differences. However, we have been impressed by the general ignorance of the history and doctrines of the Christian Church and a lack of appreciation of the uniqueness of the Christian faith.

We strongly urge the earnest study and use of the various commission reports. In particular we recommend the following:

1. Increasing inter-denominational cooperation in inter-church councils, etc.
2. The setting up of inter-denominational round table, conferences on local campuses, and wherever possible representing several campuses, for the frank interchange of the distinctive values of the various branches of the Christian Church, which we believe will lead to an increasing mutual understanding and appreciation.

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3. Deepening of our own spiritual lives. As a means to this end we suggest daily devotions, prayer groups, participation in public worship in our churches, and daily acts of Christian service. The plan of having local leaders prepare daily devotional material to be used by the students of the college has worked very well at Emory College and might be followed.
4. We suggest that special attention be directed to the report of Commission II on Social Action, in view of the increasingly anti-Christian character of the world situation.
5. As a distinctively student contribution to the ecumenical movement we believe that there should be a closer fellowship of all Christian student groups and hope that in the near future the church groups, the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement may be brought together in a United Student Christian Movement. We further urge the active participation of all Baptist students in the World Student Christian Federation.

We request the Board of Education of the Northern Baptist Convention to consider the possibility of periodic state or regional conferences of Baptist students.

REPORT OF DISCIPLES OF CHRIST GROUP

We wish to express our opinion that such an organization would be of great value to our students and recommend that the national office consider seriously and investigate the possibility of such organization, and take action on this recommendation.

Some of the values of such a set-up are: (1) It would furnish the means through which a national program for Disciple students may be inaugurated, (2) it would furnish the national director of student work a resource upon which to draw for suggestions as to how he may better serve the composite student body, (3) it would make possible the expression of opinion of the students in the churches of the Disciples of Christ, (4) it would make possible the organization through which suggestions regarding betterment of individual campus programs may be cleared, (5) it would facilitate cooperation with other denominations on a united program by furnishing the means through which delegates and representatives to inter- and non-denominational conferences may be selected.

Questions pertaining to the method of procedure and form of national organization were also discussed. It was pointed out that

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to preserve the non-denominational aspect of the Disciples of Christ (which we all felt was a highly desirable feature of our church and student groups), the primary emphasis in the national organization should be placed upon program. Any emphasis upon our communion should be with a view to implementing our program, rather than to making prominent the peculiarities of our denomination.

We request the national office to make available to and encourage the use of the Conference Commission Reports by the national director of student work and local campus directors and leaders. Especially do we wish the national office to call the attention of the local directors and leaders to specific projects which have been suggested; such as those regarding the Jewish refugee student, marriage courses, commissions to study methodology for social action, commissions to study economic maladjustment, imperialism and nationalism and their relation to missions, and group participation in local or national social improvement movements.

We also request the national office to compile for the use of our students two evaluated bibliographies:—one of literature especially helpful for devotion and worship programs; and the other of literature that will encourage an understanding of our own church history and position of other Protestant groups, of Catholicism, and of other world religions.

We also wish to state that the Disciple stand on the ecumenical movement was in accord with the spirit of the Conference.

The Disciple delegates to the Conference are ready to serve in any way deemed advisable by the national office or national director of student work in the setting-up process of a national organization of Disciple students.

REPORT OF THE EVANGELICAL AND REFORMED GROUP

This report sets forth the reactions of the three representatives at the Conference. In general, we find ourselves in hearty agreement with the suggestions made by the several commissions. In the report of Commission I we believe the suggestion that church groups cooperate in the effort to secure courses on the Christian religion as a part of the college curriculum deserves the

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particular attention of our denomination. We make a point of this because our denomination has somewhat neglected its students not attending its own colleges.

We feel it necessary to recognize the inadequate treatment given to their subjects by the committees of Commission II. The specific elements of procedure outlined by the Commission itself are both pointed and timely and deserve our best efforts to apply them. However, we recognize the limits of legislation with regard to principles and action. In carrying out these suggestions we are inevitably led to support certain secular movements; this involves us in a choice of the lesser of two or more evils. We cannot be entirely free from sin. We add this comment because it was not brought out at the Conference. We would recommend that our denomination direct its attention particularly to the suggestions regarding the religio-racial problems, to a concern that NYA remain free from militaristic connections and power politics, and to a greater support of conscientious objectors.

Commission III recommended summer conferences for leadership training as a cooperative project. Some of us question the value of such conferences and also question the mixture of worship and social life as now carried on in our youth organizations.

We recommend the whole report of Commission IV as an example of what can be done in the way of understanding the differences of denominations and the social life as now carried on in our youth organizations.

REPORT OF THE METHODIST EPISCOPAL GROUP

The Methodist Episcopal delegation to the Inter-Church Student Conference looks with favor upon this particular type of conference and recommends that the University Commission continue to sponsor such conferences in the future.

We note with gratification that much of the action taken by the Conference is in complete harmony with the policies of the Methodist Episcopal group as expressed by the National Council of Methodist Youth. Reference is to such action as the protest against compulsory R.O.T.C. There is also an agreement with the basic viewpoint regarding economic problems. The decision on

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the lynching problem, although closely contested, finally resulted in the same decision reached by the Methodist Student Conference which met at St. Louis a year ago, and also by the National Conference of Methodist Youth assembled at Boulder, Colorado in September, 1938. Harmony was felt in the whole social action discussion.

However, we discover there have been a number of important student problems that were not discussed. We realize the shortness of time made such a discussion impossible, but mention is made in the hope that these subjects may be included in future study and consideration by student groups, especially if such conferences as this are continued. Those problems are such as the use and sponsoring of the Oxford Pledge, student relation to national student peace movements such as the Youth Committee Against War. We feel that the possibility of the philosophy behind the Student Strike should have greater consideration. The presence of a strong trend of militarism in modern education—that which is beyond actual R.O.T.C. instruction—presents a problem of vital concern. This more subtle propaganda is often more effective than any other kind.

Labor legislation is an important problem for many people today, and students especially must give attention to it. Another increasing problem is that being created in rural areas. Students must consider what they can do to help solve problems in rural situations.

One of the high spots of the Conference was the discussion of the Church, but from our standpoint we believe that the philosophy underlying the Church must be a philosophy of action if the Church is to be a more effective institution in the modern situation.

From the background of the approaching unification of the Methodist churches, we look with great favor on the beginnings of a unification movement for the Episcopal and Presbyterian churches. We believe that a greater strength among the Protestant churches will be augmented by still further unification of the various Protestant churches.

Finally, we wish to make this statement concerning the future of our Methodist group action in relation to the inter-church student movement. While there is a distinct trend among Methodist students in working toward a more definite national unity within

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the denomination, it is being done only to enable the Methodist group to participate more effectively in the total student program. We call attention to the action of the St. Louis Methodist Student Conference to the effect that there be a National Methodist Student Movement *providing* that it is a part of the United Student Christian Movement. It is our desire to cooperate fully and effectively in all attempts to promote the Christian spirit, and the Christian way of life on all college campuses.

REPORT OF THE METHODIST EPISCOPAL CHURCH, SOUTH, GROUP

The group was made up of official counselors, national student officers, and selected student leaders of the Student Movement of the Methodist Episcopal Church, South.

These were significant days in the experience of every delegate. All had attended significant denominational conferences and non-denominational conferences in days past, but this was the first inter-denominational student conference in which our church officially participated. The fact that this conference was inter-church, inter-racial, and that it was an honest attempt on the part of church student groups to sense the importance of having a definite relationship with an ecumenical movement, made it a student gathering of prophetic significance. More than once students expressed the conviction that Christian unity was the imperative minimum to be desired on the part of Christian students—especially those with church affiliations and responsibilities.

Prior to the closing session of the Conference, we, along with other delegations, had an opportunity to meet and evaluate the Conference in terms of personal enrichment to individual delegates and practical assistance to our National Movement developed under the auspices of the Southern Methodist Church.

The following comments represent some of the disappointments and the values of the Conference:

DISAPPOINTMENTS

1. The lack of emphasis on the unique place of the Church in the student field. There was a conspicuous lack of appreciation of the fact that participation in the ecumenical movement presupposes membership in a particular church.

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2. The failure to face the merits or demerits of an Inter-Church Student Movement. Much time was given to the discussion of cooperation with non-denominational student movements. Little effort was made to face the responsibility of the churches working together on the campus. Perhaps that was too much to expect of the first conference of its kind.

VALUES

1. The Christian fellowship of student leaders in a service quest.
2. The value of facing the implications of the Christian message with other church leaders.
3. The heightened appreciation of one's own church which comes with an attempt to gain a sympathetic understanding of other ecclesiastical bodies.
4. The conviction that comes after days of meditation, study, discussion, and planning that all churchmen find a common ground for worship and service around the fundamental core of Christianity.

We, as one of the denominational student groups, voiced the belief that a beginning had been made toward placing the student at the center of a movement under the auspices of the Christian churches in America represented by the University Commission of the Council of Church Boards of Education, thus bringing us closer to a United Christian Student Movement.

REPORT OF THE PRESBYTERIAN U. S. A. GROUP

To implement and supplement the report of the Conference the delegation makes the following additional recommendations to Presbyterian student groups:

- I. Use of *Today* (A monthly publication for daily devotional use);
Development of *Inner Fellowship* groups;
Participation in a concerted study during 1939-40 of the Life of Christ, based on the Gospel according to Luke;
Participation in World Wide Communion Sunday on October 1st, 1939;
Use of the following materials:
Experiences in Witnessing for Christ. George Irving. 25¢.
Books for the Nurture of the Spiritual Life. Free.
How to Find Reality in Your Morning Devotions. Donald Carruthers. 10¢.
How to Share Your Spiritual Discoveries. Donald Carruthers. 40¢.

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Faith and Life. Hugh T. Kerr. 40¢.

The Worship Committee in Action. Kenneth McLennan and Norman E. Richardson. 50¢.

- II. Study of the pronouncements and recommendations of the General Assemblies on social education and action;
Participation in the educational campaign in connection with the proposed changes in our Confession of Faith on war and other social problems;
Organization of a committee on social education and action in cooperation with that department of the Board of Christian Education.
- III. Note that Presbyterian University Pastors and Bible Professors in Presbyterian Colleges and Regional Conferences of Older Presbyterian Young People in 1938 have already adopted a policy of working toward a United Student Christian Movement in cooperation with Regional Student Christian Movements, similar to the proposals of this Conference;

Present use of the *Intercollegian and Far Horizons*.

- IV. Study of the history, doctrines, and organizations of our own and other churches:

Our Presbyterian Church—Its History, Organization and Program. W. T. Hanzsche. 15¢.

Why a Presbyterian Church? Eliot Porter and Clelland B. McAfee. 10¢.

The Creed of Presbyterians. W. T. Smith. 50¢.

A Primer on Church Unity. T. O. Wedel (Published jointly by Episcopal and Presbyterian Boards, February, 1939). 25¢.

The Divisions of the Church—An Historical Guide. E. G. Parry. 40¢.

The History of the Christian Church. Lars P. Qualben. \$2.50.

Use of Standard Leadership Training Courses.

Use of the Youth Budget Plan.

- V. Emphasis on Missionary Education Movement study material and preparatory literature for the Amsterdam Conference;
Undertaking financial support of student work projects conducted by our Board of Christian Education and National Missions and Foreign Missions;
Financial support of the American Bible Society and the Federal Council of Churches.

REPORT OF THE PROTESTANT EPISCOPAL GROUP

Both as individuals and as members of a denominational group, we have found inspiration and hope in the readiness of our fellow

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students to accept the challenge of an anti-Christian world. By its very existence this Conference has been a clear witness, not only to the belief in the Christian answer to this challenge, but to the conviction of a large majority of the Protestant Churches of America that only through their united action can that answer be effective. We believe, however, that effective unity between our various denominations can only come after we have learned to know each other, have boldly and fairly faced our differences and prejudices, and have explored our denominational interpretations of the facts of the Christian revelation. All the delegates seemed to share with us a thirst for renewed contact with the sources of our common Faith, and to feel with us the need of inter-denominational fellowship. We cannot honestly say that the Conference really satisfied this need.

We could not, of course, expect that under the most favorable conditions the Commissions would solve all the questions of world economic and social order. While recognizing the need for a wide application of Christianity, we feel that really significant united action is only possible when grounded on basic common belief. To mention one example among many, the Episcopal Church makes the sacraments central in much of its thinking and its life. It approaches the problems of Church and Society from this same emphasis upon the sacramental nature of the Church. We could not seriously recommend to our home organizations any united policy, either involving personal religious living or social action (*i.e.*, the section of the Conference's report on marriage) which does not take some cognizance of this fact. For this reason we would have liked opportunity to share with the group our beliefs in this area of Christian life and to have learned of theirs, for we feel that only by so doing can our joint resolutions point out definite techniques instead of being only "expressions of hope" and "recommendations for study."

In the light of the Conference discussion we regret a lack of specific information on our part regarding the world outreach of Christianity; a deficiency to which we call the attention of the Episcopal groups in our several universities and colleges. We note also that, although ours was the only denomination of really national scope, we have no student organization in any way comparable to those of many of the other denominations. In addition

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to a national unit of students, we further feel the need of a closer unity between the existing organizations, both student and adult, within the Episcopal Church. And finally, although the Conference's recommendations were of such a general nature that most of them may be regarded as being already included in our Church program, we feel that there is much that we as Episcopalians can learn from other denominations about the specific study of the Bible, and that we could in turn contribute something toward an appreciation and understanding of the history and tradition of the Church.

The many upsurgings of renewed faith which in the past have come from the universities have all shown the power of the educative mind not only to direct but to rekindle Christianity. We recognize in this Inter-Church Student Conference a part of a new movement by which the Church is rising to meet the critical need of our time, and no amount of short comings which we or others may point out can deny its fundamental value. We wish, therefore, not only to express our gratitude to the University Commission for calling this Conference, but also to hope for another based on the experience of this one. To such an undertaking we pledge our active support.

REPORT OF THE UNITED LUTHERAN GROUP

We wish to express our appreciation to the University Commission of the Council of Church Boards of Education for having made this Conference possible.

We recognize that our ultimate purpose as Christian student groups is to bring individuals into a living relationship with Jesus Christ and His Church. We also recognize the absolute necessity of possessing this relationship ourselves before we can bring others into it.

We recognize the great illiteracy of Christian students in general on matters concerning their religion, and urge that all effort be made individually and by group action to overcome this great obstacle in our own spiritual development and in the spreading of the Gospel to others.

We feel that there is a need to emphasize our own personal service. We hold that as individuals and as campus religious organi-

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zations we have a Christian imperative to help by prayer, moral support, and financial assistance all peoples suffering from war, persecution and hatred.

It is our conviction that our main emphasis should be placed in the Church as the primary creative institution for God's work.

AN ANALYSIS OF THE REGISTRATION

I. BY DENOMINATIONS

	Adults			Students			Total
	M	W	T	M	W	T	
Baptist, North	2	1	3	7	3	10	13
Baptist, South	2		2	4		4	6
Congregational-Christian	1		1	1		1	2
Disciples of Christ	1	1	2	7	1	8	10
Episcopal	3		3	7	4	11	14
Evangelical-Reformed	1		1	1	1	2	3
Lutheran	2	1	3	6	5	11	14
Methodist, North	4		4	7	3	10	14
Methodist, South	2	1	3	5	4	9	12
Presbyterian, U. S. A.	3		3	10	4	14*	17
Presbyterian, U. S.	1		1				1
	22	4	26	55	25	80	106

Other Groups

Fraternal:

National Council			
Y.M.C.A.	3		3
National Council			
Y.W.C.A.		3	3
Student Volunteers	3		3
Speakers and Leaders	5		5
	11	3	14

GRAND TOTALS

	M	W	T
Adults	22	4	26
Students	55	25	80
Other Groups	11	3	14
	88	32	120

* Granted assignments of another Presbyterian group.

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II. BY INSTITUTIONS

Butler 1; Chicago 2; California 2; Columbia 1; Idaho 1; Illinois 2; Indiana 1; Iowa 1; Iowa State 1; Kansas 3; Kent State U. 1; Louisiana State U. 3; Michigan 5; Michigan State 1; Nebraska 1; Northwestern 4; North Carolina College for Women 1; Ohio State U. 1; Oregon State 1; Pennsylvania 1; Princeton 1; Purdue 3; South Carolina 1; Southern Methodist U. 4; Syracuse 1; Temple 1; Utah State 1; Texas 3; Washington 1; Wisconsin 4; Winthrop 1.

Chicago Theological Seminary 1; Princeton Theological Seminary 1; Philadelphia Lutheran Theological Seminary 1; Southern Baptist Theological Seminary 1.

Augustana 1; Carthage 1; Cornell 1; Doane 1; Drury 1; Elmhurst 2; Eureka 1; Gettysburg 1; Hardin-Simmons 1; Illinois Wesleyan 1; Kalamazoo 1; McMurray 1; Phillips 1; Philander Smith 1; J. C. Smith 1; Southwestern 1; Southern 1; Whitman 1; Wittenberg 1; Wooster 1.

III. BY STATES

Arkansas; California; Florida; Idaho; Indiana; Illinois; Iowa; Kansas; Kentucky; Louisiana; Michigan; Missouri; New York; New Jersey; Nebraska; North Carolina; Ohio; Oklahoma; Oregon; Pennsylvania; South Carolina; Texas; Utah; Washington, and Wisconsin.

DELEGATES

STUDENTS

Acker, Paul	Methodist Episcopal	Kent State University.
Allen, Judson	Northern Baptist	University of Chicago.
Bair, George	United Lutheran	Wittenberg College.
Barnett, Sommers	Southern Baptist	Southern Baptist Theological Seminary.
Battle, John	Protestant Episcopal	Northwestern University.
Belcher, Robert	Disciples of Christ	Purdue University.
Benignus, Emma Louise	Protestant Episcopal	University of Wisconsin.
Berg, Clifford	Lutheran	University of Michigan.
Bergstrom, Ruth	United Lutheran	University of Chicago.
Block, Wheadon	Protestant Episcopal	Louisiana State University.
Bonhivert, August	Methodist Episcopal	Northwestern University.
Calder, Alice	Protestant Episcopal	Women's College, University of North Carolina.
Canfield, Eleanor	United Lutheran	University of Kansas.
Clark, William	Protestant Episcopal	University of Michigan.

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Cocks, Mary	Presbyterian U. S. A.	College of Wooster.
Cole, Elijah	Northern Baptist	University of Kansas.
Cole, William G.	Presbyterian U. S. A.	Columbia University.
Cooper, Arthur G.	Presbyterian U. S. A.	Johnson Smith University.
Culler, Harriet	Methodist Episcopal, South	Winthrop College.
Daniel, Robert	Disciples of Christ	University of Indiana.
Davis, Lee E.	Disciples of Christ	Eureka College.
Ditchburn, Wynne	Protestant Episcopal	Louisiana State University.
Eagan, J. Donald	Presbyterian U. S. A.	University of Pennsylvania.
Elbert, Oswald	United Lutheran	Philadelphia Theological Seminary.
Escher, George F.	Presbyterian U. S. A.	University of California.
Fleming, Durwood	Methodist Episcopal, South	Southern Methodist Univer- sity.
Flemming, Mac	Presbyterian U. S. A.	Oregon State College.
Gardner, Barbara	Methodist Episcopal	Southwestern University.
Gillian, Jackson	Protestant Episcopal	Winthrop College.
Golladay, Naudine	United Lutheran	Temple University.
Haddad, Olga	Evangelical Reformed	Elmhurst College.
Harlow, Elbert	Presbyterian U. S. A.	University of Washington.
Hedberg, Ray	Lutheran	Augustana College.
Heup, Alva	Northern Baptist	University of Wisconsin.
Hicks, Robert E.	Northern Baptist	Michigan State College.
Himes, Milo D.	Methodist Episcopal	University of Illinois.
Hudson, Richard S.	Northern Baptist	University of Illinois.
January, Lurlyn	Methodist Episcopal, South	Southern Methodist Univer- sity.
Johnson, Brace	Disciples of Christ	Phillips University.
Johnson, Jessica	Northern Baptist	University of Iowa.
Jones, Ellen	Northern Baptist	Kalamazoo College.
Keeton, Bob	Methodist Episcopal, South	University of Texas.
Klepper, Robert	Evangelical Reformed	Elmhurst College.
Leath, Paul	Southern Baptist	University of Texas.
Ludberg, James	Methodist Episcopal	Purdue University.
Macnaughton, Doug- las	Methodist Episcopal	University of Michigan.
Maiden, H. C., Jr.	Methodist Episcopal, South	Southern Methodist Univer- sity.
Maier, Samuel	Presbyterian U. S. A.	University of Kansas.
McNicol, Helen	Methodist Episcopal	Illinois Wesleyan University.
Moore, Jack	Southern Baptist	Marshall College.
Moreland, R. B.	Methodist Episcopal, South	Southern Methodist Univer- sity.
Mosher, Janet	Presbyterian U. S. A.	University of California.
Neal, Bennie May	Methodist Episcopal	Philander Smith College.
Nelson, David B.	Northern Baptist	Purdue University.
Paulsen, Gorgas	Presbyterian	Utah State College.
Price, Dan	Methodist Episcopal, South	Southern University.
Porter, John	Congregational Christian	Doane College.
Regensdorf, Philip	Protestant Episcopal	University of Wisconsin.
Rhodes, Mary Clair	Protestant Episcopal	Northwestern University.
Ross, Leslie J.	Methodist Episcopal	Northwestern University.
Schroeder, Ormond	Presbyterian U. S. A.	University of Nebraska.
Sease, John	United Lutheran	Princeton University.
Sessions, William	Northern Baptist	Iowa State College.

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Shackford, Margaret	Methodist Episcopal, South	University of South Carolina.
Siekert, Ruth	United Lutheran	University of Wisconsin.
Sperberg, Lester	Disciples of Christ	University of Michigan.
Smith, S. E.	Southern Baptist	Hardin-Simmons University.
Stedding, Richard S.	Northern Baptist	University of Michigan.
Stoddard, Anne	Presbyterian U. S. A.	University of Idaho.
Stroup, Herbert W.	United Lutheran	Gettysburg College.
Swanson, Neil	Methodist Episcopal	Cornell College.
Tatum, G. Bishop	Protestant Episcopal	Princeton Theological Seminary.
Thomas, Robert	Disciples of Christ	Drury College.
Udell, Ruth	Presbyterian	Ohio State University.
Wallick, Margaretta	Disciples of Christ	Chicago Theological Seminary.
Webb, Charles	Disciples of Christ	Butler University.
Wichlei, Richard	Presbyterian U. S. A.	Syracuse University.
Williams, Laverne	Methodist Episcopal, South	McMurry College.
Woerner, Louise	United Lutheran	Carthage College.
Womack, John	Protestant Episcopal	Louisiana State University.

ADULTS

Adams, J. Maxwell	Director of University Work of the Presbyterian Church U. S. A.
Alden, Paul E.	Minister, Northern Baptist Convention, University of Illinois.
Aspinwall, Lura E.	Former National Director of Student Work of Disciples of Christ.
Batts, H. Louis	Minister, Northern Baptist Convention, Western State Teachers College, Kalamazoo.
Bollinger, H. D.	Secretary for Wesley Foundations of the Board of Education of the Methodist Episcopal Church.
Brown, Harvey C.	Director of Student Movement, Methodist Episcopal Church, South.
Burkhart, B. Leroy	Minister, Evangelical and Reformed Church, Graduate Student, University of Chicago.
Calbeck, Margaret	National Student Council, Y.W.C.A.
Crothers, James M.	Student Volunteer Movement, Princeton Theological Seminary.
Ditchburn, J. O.	Chaplain for Protestant Episcopal Students, Louisiana State University.
Ehrensperger, Harold	Secretary of Board of Education of the Methodist Episcopal Church.
Elliot, A. J.	Executive Secretary, Christian Evangelism Among Youth.
Elliott, Roland	Executive Secretary, National Student Council, Y.M.C.A.
Greenough, Frances P.	Secretary of the Board of Education of the Northern Baptist Convention.
Hall, Warner L.	Minister, Presbyterian U. S., Lexington, Ky.
Hamill, R. H.	Minister, Methodist Episcopal, University of Iowa.
Hartman, W. E.	Minister, Methodist Episcopal, Dickinson College.
Kegley, Charles W.	United Lutheran Pastor for Students, Metropolitan Chicago.

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Kelley, Alden D.	Chaplain for Episcopal Students, University of Wisconsin.
Lampe, M. Willard	Director of the School of Religion at the State University of Iowa.
Leavell, Frank H.	Executive Secretary of Education Commission of Southern Baptist Convention.
Lindstrom, Martin	Professor at the University of Lund. President of the World's Student Christian Federation of Sweden. Guest professor at Augustana College and Seminary.
Lund-Quist, Carl E.	Former President of the Lutheran Student Association of America, Pastor of Concordia Church, Chicago.
McPherson, Nenian C., Jr.	Secretary for Recruiting of the Board of Christian Education of the Methodist Episcopal Church, South.
Maddox, Jessie	National Student Council, Y.W.C.A.
Markley, Mary E.	Chairman of the University Commission, Secretary of the Board of Education of the United Lutheran Church in America.
Marshall, J. W.	Southern Baptist State Student Secretary, Dallas, Texas.
McLennan, K. S.	Minister, Presbyterian Church U. S. A. Pastor for students in Southern California.
Moon, Carroll	National Student Council, Y.M.C.A.
Moritz, Paul	National Student Council, Y.M.C.A.
Morton, Helen	Executive Secretary, National Student Council, Y.W.C.A.
Pickerill, H. L.	Minister, Disciples of Christ, Student Work Director, University of Michigan.
Porter, Eliot	Minister, Memorial Presbyterian Church, Oxford, Ohio.
Reynolds, Paul R.	Western Secretary, Division of Christian Education, Congregational-Christian Church.
Sensabaugh, L. F.	Minister, Methodist Episcopal, South, Director of Religious Life, Southern Methodist University.
Theuer, George	Secretary, Student Volunteer Movement.
Wedel, Theodore O.	National Student Work Secretary of the Protestant Episcopal Church.
Wickey, Gould	General Secretary of the Council of Church Boards of Education.
Young, Herrick B.	Secretary for Missionary Personnel of the Board of Foreign Missions, Presbyterian Church in the U. S. A.